An Humble

APOLOGY

FOR

Non-Conformists:

WITH

Modest and Serious

REFLECTIONS

ON THE

FRIENDLY DEBATE,

And the

CONTINUATION

Thereof.

By a Lover of Truth and Peace.

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1 Cor. 4. 13. *Being defamed, we intreat.*
2 Cor. 6. 8. *As Deceivers, and yet true.*

Printed in the Year 1669.

XUM

To the Readers.

THe Author of the *Friendly Debate* having ſmitten us on the face, both on the right cheek and on the left; leſt our deep ſilence be brought in evidence to proclaim our guiltineſs, and ſo having loſt our Livings, we ſhould loſe our good Names alſo; which ought to be dearer to us than our very Lives, It may ſeem high time to Apologize for our ſelves, and to make it appear to the World, that we are not ſo black and ugly as we are painted, nor ſo bad as we are repreſented. Our Apology ſhall be that of the bleſſed Apoſtle St. *Paul*, a little alter'd, (againſt whom alſo they brought many and grievous Accuſations, which they were not able to prove) *They have not found us in the Temples* (or Churches) *diſputing with any man: neither raiſing up the people, neither in the Synagogues*, (or places of Convention for Religious Exerciſes) *or in the City; neither can they prove the things whereof they accuſe us.* But this many of us confeſs, *That after the way that they call Schiſm and Phanaticiſm, ſo worſhip we the God of our Fathers; believing all things that are written in the Old and New Teſtament, and in the Articles*

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of *Religion of the Church of England, so far as concerns the Doctrine of Faith and Sacraments.* And are still ready to subscribe to all that the Learned and Famous Mr. *Chillingworth* saith was meant by Subscription; namely, *That we are perswaded that the constant Doctrine of the Church of England is so pure and Orthodox, that whosoever believes it, and lives according to it, shall be saved; and that there is no Error in it, which may necessitate any man to disturb the peace, or renounce the communion of it.* Now this being our Judgment, I humbly conceive we are acquitted from Schism in the Opinion of Mr. *Chillingworth*, and ought to be so in the Judgement of that learned and judicious Bishop *Saunderson*, who (as I have been credibly informed) being asked what he thought of the Subscription before mentioned, said, (after he had read it and considered it) *I never subscribed in any other sense my self.* And that this Subscription might suffice in Equity and Conscience (if the Supreme Authority should think fit) my Lord Chancellor *Bacon* hath declared in his Considerations about Ecclesiastical Affairs, tendred unto King *James*: His words are these, —*For Subscription, it seemeth to be in the nature of a Confession, and therefore more proper to bind in the Unity of Faith; and to be urged rather for Articles of Doctrine, than for Rites and Ceremonies, and points of outward Government: for howsoever politick Considerations and Reasons of State, may require Uniformity,*

mity, yet Christian and Divine Grounds look chiefly upon Unity. It is the Duty of all Christians to be zealous, and to contend earnestly for the Unity of Faith, and to labour with all their might with themselves and one another, for unity of affections: *Luther's* Motto becomes every good Christian, *In quo aliquid Christi video illum diligo.* That the most considerable *Nonconformists* are Sons of Peace, and not Sons of the Coal, may hence be argued, That those who were Joynt-Commissioners for the Reformation of the Liturgy, became humble and earnest Petitioners to their Fellow-Commissioners the Bishops, and others their Assistants, for peace. That we are not generally such *Boutefeu's* and Incendiaries as we are charged to be, may in part appear in this, That we published no Answer for so long a time to two such angry and provoking Pieces as these: And that little which is here done by way of Reflection, is with so great moderation: Doubtless if we had been utterly unable to have answered the *Reason* or *Logick* of these two Books, we could not have easily failed of abundantly requiting the Author of them with Stories and Recriminations.

Were all the Irregularities and Impieties of Men of our own Coat, though Canonical, reckoned up, and should we give our selves leave to look back thirty or forty years for matter of Accusation, (as the Author of the *Friendly De-*

bate sometimes doth) we might fill whole Volumes with *Errata's*, and might occasion the common Enemy of our Religion, to triumph over, and the common People to trample upon the *English Ministry*. Had the Author we deal withal, had like Charity with *Constantine* the Great, or with King *Charles* the First, of blessed memory; he would rather have buried in silence the faults of the *Ministry*, than to have exposed them, whether real or imaginary, to the Eye of the World, to be beheld through a Multiplying and a Magnifying-glass, as he doth. Yea, had he not come short of Mr. *White*, the Centurist, in his Charity, he might have learnt of him not to have published a *Second Part* to blaze abroad the faults of his Brethren; there being now no *War* to inflame him, no *Adversary* by any *Reply* to provoke him: The *Non-conformists* now outed, being down on the ground, down in the mire, (and yet perhaps neither so dirty, or so much sullyed, as were some formerly Sequestred, there being neither Scandal, nor Insufficiency, so much as charged upon one of a thousand, as any Reason or Cause of their Ejectment.) Had he used the like Candour towards the *Non-conformists* that Dr. *Moulin* doth towards the *Romanists*; and which I believe he expects from us towards his own Party; he would never have charged the faults and errors of a *part* upon the *whole*, of a *few* upon *all*, a very few excepted; and so doing, he

he might have ſpared wholly his Continuation, and have much abridged his firſt Dialogue. He needed not to have made ſo many blazes as he doth, by ſo often firing men of ſtraw of his own making; nor ſo great a noiſe in the world, by diſcharging ſo many great Guns, againſt Caſtles in the Air of his own building.

But ſince he advanceth Reaſon ſo much in word, upon all occaſion, we may wonder he hath made no more real uſe of it in his Diſcourſe. For ſay we might (and think we can juſtifie it) that his Words are more than his Matter, his Rhetorick far beyond his Logick; and therefore we chooſe rather that he ſhould ſmite us with his Fiſt, than with the Palms of his Hands; I mean with his Logick, rather than with his Rhetorick. What Reaſon or Logick is in ſuch a Diſcourſe as this? Mr. *T. W.* and Mr. *W. B.* have Printed ſuch and ſuch things, therefore all, or almoſt all the *Non-conformiſts* are ſo and ſo; or Preach and Print thus and thus; or elſe Mr. *Lewes Hughes*, Mr. *Viccars*, the two Mr. *Bridges*, ſay or write thus; Ergo, this is the Way, the Spirit, and the Language of the whole Party. Or one or two in a Kingdom, or in the three Kingdoms, and that too, when the Kingdoms were all in a flame with the Civil War, were hot and fiery, *&c.* Ergo (now notwithſtanding that there has been nine years peace, an Act of Indempnity and Oblivion paſſed, the generality of men formerly di-

vided, quiet and quietly disposed, uniting, cementing and soddering together, co-operating for the peace, settlement, and welfare of the whole (a few Clergy-men excepted) all that were sometimes of the one Side or Party, must be looked upon as Hotspurs, Incendiaries, very dangerous Persons, Enemies to Authority still, *&c.* must have the skins of wild Beasts put upon them, and a hideous noise and out-cry made after them, on purpose to stir up the People to hunt them down, or worry them; or else to move and provoke Authority to make and spread Nets and Toyles to take them: Would it not have been more rational and Christian, more Logical and Theological, for the Author to have argued thus; Mr. *Baxter*, Mr. *Allen*, Dr. *Tuckney*, Dr. *Conant*, and many others now living, though *Non-conformists*, are good men, good Christians, good Subjects, good Preachers, good Writers; therefore we must not judge all our Brethren Inconformists, for the failings or miscarriages of a few? Or might not the Author of the *Débate*, if he had pleased; have argued much better and stronger, thus; Mr. *Dod*, Mr. *Bull*, Mr. *Hildersham*, Mr. *Rathband*, Mr. *Geree*, and many others of the old *Non-conformists*, were meek and moderate, serious and sober, zealous against Separation; therefore it hath not been the way and Spirit of *Non-conformists* to be turbulent, movers of Sedition in the State,

State, or makers of Rents and Schisms inthe Church? Or thus: Mr. *Love* and Mr. *Gibbons* laid down their Lives for their Loyalty, and Mr. *Cawton* was indicted of High-Treason for praying for his Majesty that now is: The *London* and Country Ministers declared zealously against all proceedings against the Crown and Life of King *Charles* the First, of Blessed Memory: Mr. *Vines*, Dr. *Spurstow*, Mr. *Young*, lost their Masterships at *Cambridge*, and others their places elsewhere, for refusing the Engagement. The *Cheshire* and *Lancashire* Ministers published a Book in Print against the Engagement, sided with Sir *George Booth* in his Undertaking for his Majesty. The Presbyterians generally throughout the Kingdom were cordial and zealous for his *Majesties* Just and Royal Title: Therefore they are good men, and good Subjects to his *Majesty*. Or if you will, thus: The Presbyterians and other *Nonconformists* have really lost their Livings, pretending to keep their Consciences, have been and still are generally either actively or passively obedient to the Laws; pray for, and seek the peace and happiness of the King and his Kingdoms; have in patience possessed their Souls above seven years together, and all this while have forborn, even in their private *Meetings*, all exasperating and provoking Language, or publickly in print, scurrilous Pamphlets or Libels against the Government. And have not (as the Author of

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the *Debate* hath) endeavour'd to prejudice a great part of his *Majesties Subjects*, by many Reproaches and Terms of distinction, contrary to his *Majesties* Royal Declaration, ordaining, *That all Notes of Discord, Separation, and difference of Parties, be utterly abolished among his Subjects*: Therefore Presbyterians and other *Nonconformists*, are men of Peace, Religion and Loyalty.

Forasmuch then as the Author of the *Debate* hath endeavoured with his Sparks of Wit and Fire, to inflame light-headed and hot-headed Persons, (if it be possible) to make a combustion, contrary to the Law of the Land, the Peace of our Soveraign Lord the King, and the great Law of Love and Peace, the Act of Oblivion; I would advise him to do Justice upon himself, in executing his own Books in the Flames, for being Incendiaries. The worst I wish him is his Reformation; that for the time to come, he may be more charitable and good-natur'd; or more Sanguine than now he is, and less Sanguinary than these his Books speak him to be.

Next to our desires to cure our Adversary, I hope we may have leave to go about to heal our selves; and this I shall endeavour to do, by pulling out the Weapons that have made the wound, and by imitating the practise of the Sympathetical Doctors, namely, by applying some Soveraign Balsam, or Healing-Plaisters, to his two Wea-

Weapons, his Sword and Dagger, or his Sword and Rapier, (call his two Books which you please) if by any means I may heal the wounds which they have made.

And though perhaps some others would never have scrupled to have answered these Pieces, Railery with Railery, or even Railing with Railing, and to have thrown that Dirt in his Face which he put into our hands; and to have laboured to quench his Wild-fire, though with dirty and stinking *Billings-gate* Kennel-Water: Yet this hath not been my design, but rather the contrary, to overcome him with good usage and good words; and because I cannot give him as good Language as he brings, therefore to study to give him better; however nothing so bad; to use hard Reasons, and soft Words; and herein to follow the Reverend and Judicious *Hooker*, rather than *Martin Mar-Prelate*.

As for the way and method I take in assaulting his two strong Holds or Forts, (which some think impregnable) namely, why I do not charge in a right Line, and rush directly upon the Pikes, the *Noli me Tangere's* of the Books; my answer is that of the Duke of *Parma*, upon occasion, *I know very well what is fit for me to do, for the attaining my Ends, and am not come so far, to take counsel of my Enemy.* Or as another Prince said, *I will not take a burning Coal out of the fire with my bare Fingers, when I can do it better with a pair of Tongs.*

Tongs. I add further, It doth not neceſſarily argue the want of a good Cauſe, or a good Courage, to come on the Flank or Reer of an Enemy as well as on the Front; or to ſeem ſometimes to give Ground and Wheel-about, with a deſign to charge with the more advantage.

I ſhall not detain you much longer, Good Reader, in the Porch, being ſenſible of being ſo long already: May I crave your leave to make a brief Declaration, a ſhort Petition, and to enter a reaſonable Proteſtation.

I Declare, I do hold *the Elders that* Preach well, or *Rule well*, or Live well, by what names or titles ſoever dignified or diſtinguiſhed, whether they be Archbiſhops, Biſhops, Paſtors or Curates; whether they be Conformiſts or Nonconformiſts, to *be worthy of double honour.* And that I had much rather we could meet each other half-way, to reconcile our Differences, and to give each other the right hand of Fellowſhip, than to try it out for Victory by theſe Pen and Paper Combates any longer; leſt Atheiſm and Popery be advantaged by our diſſentions, and enter in at our breaches. I would not have Miniſters of either perſwaſion, be like the ſilly Coneys that continually fight and teat one another, without ever joyning to make reſiſtance againſt the Polcat. I declare alſo, I do not, in, or by this *Treatiſe*, condemn *Conformiſts*, or commend *Non-conformiſts* as ſuch; yet

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I cannot but own my utter dislike of the Principles and Practises of some high *Conformists* or *Hectors* for Conformity; namely, such as prefer the Romish Church, before the Reformed Transmarine Churches; *Arminius* before St. *Austine*; who judge *Aerius* a greater Heretick than *Arrius*; who have more charity for those that deny the Deity of our Saviour, than for those that scruple the strict *jus divinum* of Episcopacy; and who can with more Patience hear a Dispute against the very Being of a Deity, than about the taking away of a Ceremony; that profess themselves the chiefest Sons of the Church of *England*, and yet dissent from her Doctrine contained in the Articles, Homilies, and Liturgie; and transgress the Laws of the Church about Rites and Ceremonies, by going too far on the right hand, or running too far before them, and become *Non-conformists* themselves, and breakers of the Act of Uniformity, even by their extream Conformity. These, these are the *Hectors*, I mean, who when they have perswaded a man to strain hard to go a mile with them in Conformity, will compel him to go twaine; that are implacable Enemies to *Non-conformists*, though peaceable and Pious; and are no good Friends to *Conformists*, except under the same degree of Longitude and Latitude with themselves: Yea, I may say, that notwithstanding their pretended zeal ard devotion to the Hierarchy,

archy, look on former Archbishops, such as *Grindal, Whitgift, Abbot*, as Puritans, and would (if they could) Unbishop some of the present Bishops for *Presbyterians*.

As for the Author of the *Friendly Debate*, I hope better things of him; and though he be a Champion for the *Conformists* cause, and I differ from him in many things; yet I must confess I do not look on him as one of the *Hectors* before described; but I say of him rather, *Talis quum sit utinam noster esset*; For I am confident, that one of his parts, learning and stile, could easily make a *Dialogue*, wherein the high *Conformists* should appear as simple and ridiculous as he hath made the *Non-conformists*.

My Petition, my humble and hearty Petition is to the *Fathers of the Church*, the most Reverend the Archbishops, and the Right reverend the Bishops, and to the *Sons of the Church*, our Conforming Brethren, That they would manifest their love to Peace, by their condescentions and desires of Union, with their dissenting Brethren; and that there might be, by the means of the *Governours of our Church*, their Mediation with His Majesty and the Parliament, some such Laws made, as might for ever take away the differences 'twixt them and those that are for *Moderation*, that still hold themselves Members of the Church of *England*, though not admitted to be Teachers in it: And

Oh!

Oh! that it were in their hearts, as many of them as hold Communion with the Reformed Churches beyond Seas, to offer such Bill or Bills to King and Parliament, as might enable the Bishops to receive all again into the Bosom of the Church, and to the Exercise of their *Ministry*, who besides taking the Oaths of Allegiance and Supremacy to his *Majesty*, can conform to what is necessary in other Reformed Churches.

And my earnest desire to all *Nonconformists* is, That they love and follow the Truth and Peace; that they endeavour after Union and Coalition; however that they avoid Schism and Separation, truly so called: And especially that they keep far from that dividing Principle, *To imagine a thing of it self indifferent, to be therefore unlawful, because commanded by a lawful Authority*; and also from that grand Crime of the *Donatists*, that unchurched all besides themselves.

My Protestation is this, That whereas the Author of the *Debate* hath offered us *Nonconformists* many and great Affronts, hath made so many hard and desperate Thrusts or Passes at us, and hath thereby forced us at last to Draw in our own Defence; That if he shall presently cause our Persons or Weapons to be arrested or seized therefore, He may never more be proclaimed for a Couragious Champion, nor the *Nonconformists* posted for base Cowards.

If the High Sons of the Church have th: Li-

berty

berty and Priviledge to throw Ink in our Faces; the Sons of *Adam*, the Sons of Peace, and his *Majesties* good Subjects, may have we hope a Toleration or Connivence to wipe it off.

These things premised; Since the Author of the *Debate* hath so vehemently charged us, and put in a First and a Second Indictment against us, for Irreligion, Disloyalty, Schism, Sacriledge, *&c.* We plead, NOT GUILTY; And put our selves upon the Tryal of our Countrey, which be You.

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ERRATA.

Page 6. *line* 10. *for* gage *read* gauge. *p.* 35. *l.* 18. *f.* Antiparistasis *r.* Antiperistasis. *p.* 36. *l.* 13. *f.* humours *r.* honours. *p.* 37. *l.* 17. *f.* Brailas *r.* Brayles. *p.* 42. *l.* 12. *f.* Christmss *r.* Christmas. *p.* 43. *l.* 14. *f.* leave *r.* leave. *p.* 50. *l.* 3. *f.* Rigidissimos *r.* Rigidissimo's. *l.* 12. *r.* if more, &c. *p.* 79. *l.* 24. *f.* mediatore *r.* mediatorem. *p.* 80. *l.* 29. *f.* Αυτοκακρισις r. Ἀυτοκατάκρισις. *p.* 93. *l.* 23. *f.* æquilibro *r.* æliquibrio. *p.* 117. *l.* 7. *f.* disquet *r.* disquiet. *p.* 119. *l.* 14. *f.* Academæ *r.* Academiæ. *l.* 19. *f.* ni sialiter, *r.* nisi aliter.

An

An humble Apologie for Nonconformists, with modest and serious Reflections on the Friendly Debate, *and Continuation thereof, &c.*

Question.

WHat Reason can be given, if there be no guilt in the *Nonconformists*, that no Answer was given to the *Friendly Debate*, for so long a time?

Answ. Bishop *Bramhal*, that learned Prelate, may be their Advocate in this Case; (I hope the Sons of the Church will not disdain to hearken to a Father of the Church) *Those who have composed minds, free from distracting cares, and Means to maintain them, and Friends to assist them, and their Books and Notes about them; do little imagine with what difficulty poor Exiles struggle, whose minds are more intent on what they should eat to morrow, than what they should write.* Bishop *Bramhal* of Schism, pag. 275. Besides, if an Answer had stolen forth without License, would it not have been arrested for a seeming breach of a late Act about Printing; and the Author of it, according to the Divinity and Logick of the *Friendly Debate*,

pag. 3. concluded to be neither a good Subject, nor a good Christian? (*vide Deb. pag. 2. Edit. 4.*)

Quest. What Answer then can be made for printing this present Answer and Apology?

Answ. The Intent and Design of Laws, is the Conservation of the Publick Peace. The Law is Just, Uniform, and no Respecter of Persons, whether Conformists, or Non-Conformists, but binds all to the Peace and Good Behaviour alike, doth not hold one Mans Hands, whilst Another cuts his Throat, or stabs him under the fifth Rib. If a Man be once and again violently assaulted, he may lawfully defend himself. The Author of the *Debate* hath smitten us on the one Cheek, and on the other also; hath reviled us, and with his Pen persecuted us, and said all manner of evil against us falsly. In this case, a dead and stupid silence, might argue we were verily guilty concerning the Crimes laid against us. If a man that is Charged, Indicted, and Arraigned, refuseth to plead, the Law adjudgeth him to be pressed to death. Our blessed Saviour himself Apologized for himself and his Disciples. So did *Justin Martyr* and *Tertullian*, for the Primitive Christians. The great and foul Blots which have been cast upon our Names by that Author, would not soon out, if no means or endeavors should be used to wipe them off.

Quest. But is every Transgression of a Humane Law, though but penal, so culpable or criminous as is pretended? *Answ.*

Anſw. I humbly conceive not. And there are thouſands of good Subjects, and good Chriſtians (many of them good Sons and Daughters of the Church of *England*) who did eat Fleſh laſt Lent, or laſt *Fryday*, asking no Queſtion for Conſcience-ſake, in reference to any penal Law or Statute in that Caſe; and who have not ſcrupled to bury their Dead in Linen, though contrary to a late Act of Parliament. And if you lay ſo great a Burthen upon every breach of a penal Statute, how ſhall the Carrier long keep his Cart on Wheels, or the Citizen long ſtand on his Legs for want of Trading, by reaſon of an Act of Parliament requiring the Tire of the Wheels to be four Inches wide, under the penalty of forty Shillings for each offence?

Queſt. Is it not therefore enough to ſatisfie the Law to pay the Mulct or Penalty required in ſuch Caſes? (*Vide Contin. pag.*22.)

Anſw. Mr. *Perkins*, famous both at Home and Abroad, for his great Piety and Learning, hath amongſt his Caſes of Conſcience, this Caſe: *Whether Students in Colledges, and Members of Corporations, are tied to obſervance of their Local Statutes, under pain of Perjury?* In reſolving whereof, he hath ſomething uſeful, and pertinent to our purpoſe: He ſaith, *That Statutes are of two ſorts, Principal and Fundamental, or leſs principal; the firſt ſort, belonging to the Being of the Society, are neceſſary to be kept under pain of Perjury: At*

to the leſs principal, namely, Statutes that are for Order and Decency, the Founder or Law-Maker exacts not Obedience ſimply, but either Obedience or the Penalty; becauſe the Penalty is as much beneficial to the ſtate of the Body, as the other, that is, as actual Obedience: And in this Caſe, he doth not charge the Breach of any Local Statute with the crime of Perjury. And Biſhop *Taylor*, in his *Rule of holy Living*, Chap. 3. pag. 183. ſaith thus: *As long as the Law is obligatory, ſo long our Obedience is due; and he that begins a contrary Cuſtom without reaſon, ſinneth: But he that breaks the Law when the Cuſtom is entred and fixed, is excuſed; becauſe 'tis ſuppoſed the Legiſlative Power conſents, when by not puniſhing, it ſuffers Diſobedience to grow up to a Cuſtom.* And I have formerly learnt it for good Divinity, That every meer or bare Omiſſion to do a thing required by Law, is not a ſin, (*extra caſum ſcandali & contemptus*) provided it be not done ſcandalouſly and contemptuouſly, or with offence to our weak Brother, and in contempt of the Magiſtrate.

Queſt. What's all this to the Caſe of the preſent *Nonconformiſts*? Do not they ſcandalouſly and contemptuouſly break the Laws, in dwelling in and neat *London*, and holding Religious Meetings, commonly called Conventicles? (*Vide Debate, page* 2.)

Anſw. Many of them have taken the *Oxford* Oath, and are legally qualified to live in Corporations.

rations. Others cannot possibly live in the Countries, for want of a Livelihood. I have heard of a Reverend Minister, that going abroad to seek maintenance from well-disposed Christians, being benighted, lost his Way and his Life both, being through cold starved to death. Others perhaps will plead they cannot live peaceably in the Country: I heard one, and a principal one, say, He never looked towards the City, nor ever should, if he had not been driven out of the Country. The Law of Nature teaches the Hart, the Hare, and all Creatures that are pursued, to fly to the nearest and thickest Covert, or hiding place. I have heard Huntsmen talk of giving the Hare Law; I do not well understand Forrest Law: but I believe this is not meant by it, That she shall have no mercy if she seeks to hide or to save her self by flight from those that pursue her. There are also some amongst the *Nonconformists*, that think themselves bound to preach the Gospel; and though they will not intrude into Churches, which are at the Magistrates disposal, yet they look upon it as their Duty to preach in private Houses: And for that in *London* and other Cities, the multitude of those that desire to hear, are greater than in other places, and their Meetings here may be least taken notice of, therfore probably they repair to these places of concourse. And what Fowler had not rather shoot at a Flock, than at two or three single Birds?

And what Fisherman would not chuse rather to cast his Net into the main Sea, than into a small Brook? The Quarrel of *Fimbria* against *Scevola*, was, That he would not receive the Weapon of Death far enough into his Body; and the same is the Quarrel that some of our Brethren have against us, That there being such sharp Laws made against us, we are not willing to present our naked Breasts to the point of them, and let our Brethren gage us with their Weapons, but chuse rather to fly from Country to City, and from City to City, to hide our selves. Some there are, who can say they hold no Meetings contrary to Law. There are that hold some private Meetings, but first they and their Auditors go to Church, and hear Common-Prayer and Sermon there. Most of those that do otherwise may be supposed to be in and about *London*, where, by reason of the burning of above fourscore Parish Churches, the Churches that remain may not be capacious enough to receive or hold all the Inhabitants, and besides may possibly be at inconvenient distances from their present Habitations. If you say, That the *Old Nonconformists*, when they were silenc'd by the Bishops, forbore to preach, and justified their silence against the Brownists who accused them for it. To this may be replied, That the number of Ejected Ministers formerly, were not comparable to what it is now; usually not one to one hundred, to what

it is in our days. Besides, the People that are dissatisfied with the Liturgy or Ceremonies now, are ten, if not a hundred to one, to what they were formerly. What shall Ministers do in this Case? Our Saviour when he saw the multitudes, had compassion on them, because they were as Sheep without a Shepherd. Had you rather that *Quakers* and *Romish Seducers* should gather up Multitudes; and that Taverns, Alehouses, and worse places, should on the Lords day be filled with the number of those that absent themselves from the publick Assemblies, rather than that they should be tolerated to hear a Sermon of Faith and Repentance, and other Duties towards God, and of Loyalty to the King, of Love and Charity one towards another, in a private house? For my own part, I confess in this Case, I would much rather go learn what that means, *The Harvest truly is great, and the Labourers are few: pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest.* Again, it is to be considered, that Mr. *Dod*, Mr. *Hildersham*, and others, were silenced formerly but in some Dioceses, and for some time; afterwards they got diverse times liberty to preach. Mr. *Cotton* had a License to preach, under the Broad Seal of *England*, procured by Bishop *Williams*, then Lord Keeper, notwithstanding his inconformity. Mr. *Cartwright* notwithstanding he had writ so much, and so sharply against Conformity, was suffered

to preach, and enjoyed a place of Master of an Hospital at *Warwick*, to his dying day. Yea, Mr. *Brown*, the Father of the *Brownists*, if we believe the Historian, was suffered to keep a Living, and that no mean one, (*Achurch* in *Northampton-shire*) to his Death. The Bishops in those dayes, if they turned Men out of their Pulpits, let them have a Livelihood; either some way from their Livings, or else permitted them, or connived at least, at their teaching of School. My School-master at a Grammar-School, was one that had left a Living, rather than he would Conform. And 'tis storied of old Mr. *John Fox*, by Doctor *Heylin*, that though he refused to subscribe to any thing but the Greek Testament, yet he enjoyed his Prebends place in *Salisbury* till his dying day. 'Tis worthy our notice, that these mens Yoak was more easie than ours: And that notwithstanding they are thought to be of different Principles from the present *Nonconformists*, yet certain it is, that they held it lawful to preach and pray, and keep days of Humiliation in private Houses. And I was told by one Mr. *W.* That *he never had any other Ordination but Prayers and Imposition of hands by old Mr.* Dod, *and some other Ministers his Friends, in a private House.*

Upon the consideration of the Premises, my hearts desire is, That the present Age may labour to *imitate* and *surpass* the Age past; the Right Reverend the Bishops, their Predecessors,

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in their Forbearance and Moderation; and the *Nonconformists* theirs, in their Meekness and Peaceableness: That the Bishops would endeavour to be Reconcilers, and Repairers of our Breaches, and Restorers of our Pulpits to preach in; and that the *Nonconformists* would desire nothing but what may become Sons of Peace, and such as earnestly long after Unity, and had much rather, as becomes Labourers, be admitted to work in the Vineyard, than to stand any longer idle in the Market-place: Or, as becomes Fishers of Men, to be casting their Nets on the right side of the Ship, than to sit any longer mending their Nets on the Shore. That so the Ages to come, when they shall read the History of this Generation, when we all (*Conformists* and *Nonconformists*) are laid down to rest quietly together in our Graves, may have no occasion to rise up and say, *That whereas the late War had made its thousands of Separatists, Rigid Conformity had made its ten thousands*; And all this too, during the peaceable Reign of our most Gracious Soveraign, (a Son of Peace) *CHARLES the Clement*; as he hath manifested himself, by his Royal Letters and Declaration from *Breda*, his Royal Declarations since, and his present Princely Clemency: And this too, notwithstanding great Animosities, Exasperations, and Irritations of some, on the one hand, out of an inordinate Zeal; and many Weaknesses, Follies, and Provocations

of

of some on the other, for lack of Knowledge.

Quest. Are not the Non-conforming-Ministers, who hold Private Meetings, Schismaticks, and Sectaries, and Breakers of the Peace and Unity of the Church? *Vide Deb. p.* 211.

Answ. *'Tis a sign of exasperation* (saith my Lord *Bacon*, upon the like difference) *to condemn the contrary part as a Sect; yea, and some indiscreet persons have been bold in open preaching, to use dishonourable and derogative speech and censure of the Churches abroad; and that so far, as that some of our Men* (*as I have heard*) *ordained in forraign Parts, have been pronounced to be no lawful Ministers* So he. *And further, Let's remember* (saith the same judicious Author) *that the ancient and true Bonds of Unity, are, One Faith, one Baptism; and not, One Ceremony, one Policy: And endeavour to comprehend that saying,* Differentia Rituum commendat unitatem Doctrinæ; *Christs Coat was indeed without Seam, yet the Churches Garment was of divers Colours.* The Presbyterian and Congregational *Nonconformists* do profess to agree in the main Doctrine with the Church of *England*, contained in her Articles of Religion, so as fully to embrace, and constantly to adhere unto what is purely Doctrinal in them. Besides, the Presbyterians do not separate from the Church, so as to set up Church against Church, Altar against Altar; but being thrust out of the Church themselves, and the number of men and women dis-

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ſatisfied about either ſome paſſages or Cere-
monies in the Lyturgy, ſo that they dare not re-
ceive the Sacrament in the way required in the
publick Aſſemblies, being very great; they take
occaſion to meet for Religious Exerciſes in pri-
vate, for a time onely, till a door be opened for
them in the Church, by the removal of ſome ſup-
poſed or real Corruptions in the publick Wor-
ſhip. And the reaſon why ſome (whilſt they
continue in the City) do not frequent the Pub-
lick Aſſemblies, may be this; Becauſe they are
here by connivance onely, and dare not be ſeen
openly to out-face a Law: But when they are in
the Countrey, they joyn with the Congregation
where they reſide *pro tempore*, to ſhew their Uni-
on with the Church, and Conformity to the
Laws. Nor are they therefore to be judged Schiſ-
maticks, becauſe they ſtill hold internal Commu-
nion with all Chriſtians, and ſo with the Church
of *England*, with whom in ſome things they
conceive they cannot communicate externally.
And there is not (ſaith a Learned Biſhop) *ſo
great Conformity to be expected in Ceremonies, as in
the Eſſentials of Sacraments.* The Separation of the
N.C. from the Ch. of *Engl.* is not total, nor perpe-
tual; and a man may remove from his Fathers
Houſe, it being infected, with a purpoſe to come
thither when all is clear and well again. And
their deſire and prayer is ſtill, That they that
went forth of their Churches weeping (yet bear-

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ing good Seed, *viz.* the Doctrine of Faith, Repentance, and Obedience to God, and his Vicegerent) may come again rejoycing, bringing their Sheaves (that is, their Congregations) with them.

Quest. But is not this partial and occasional withdrawing of some Non-conforming Ministers and people, from the publick Legal Assemblies, justly charged with Schism?

Answ. Hear what a Romish Doctor saith, which is cited by Bishop *Bramhal*, in his Treatise of Schism, pag. 7, 8. *When there is a mutual division of two parts or Members of the Mystical Body of the Church, one from the other, yet both retaining Communion with the Universal Church, (which for the most part springs from some doubtful Opinion, or less necessary part of Divine Worship)* quam cunque partem amplexus fueris Schismaticus non audies, quippe quod Universa Ecclesia neutram damnarit; *what side soever you take, you are not a Schismatick.* &c.

Quest. Sith that divers of the Non-conforming Ministers had no Ordination but by their Brethren the Presbyters, Can they be esteemed lawful Ministers? Is such Ordination valid, without Re-Ordination by the Bishops?

Answ. Ordination by Presbyters without Bishops, was adjudged valid by our former Bishops; witness the Case of three Scottish Bishops, consecrated in *England* in King *James* his dayes:

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Take the Hiſtory of it from Archbiſhop *Spotſ-wood*, who relateth the matter and manner of it thus: A *Queſtion*, ſaith he, *was moved by Doctor* Andrews, *Biſhop of* Ely, *touching the Conſecration of the Scottiſh Biſhops, who as he ſaid, muſt firſt be ordained Presbyters, as having received no Ordination by a Biſhop*; *the Archbiſhop of* Canterbury, *Doctor* Bancroft, *who was by, ſaid, That thereof there was no neceſſity*; *ſeeing where Biſhops could not be had, the Ordination of or by Presbyters, muſt be eſteemed lawful: This applauded to by the other Biſhops,* Ely *acquieſc'd*; *and at the day and place appointed, the three Biſhops were conſecrated.* A. *Spotſ.* Hiſt. Book 7. p. 514. Dr. *Field* in his Book of the Church, holds the Miniſters lawful Miniſters in the Tranſmarine Churches, though ordained without Biſhops; and Dr. *Thorndike*, in his Treatiſe relating to the Primitive Government of Churches, hath ſo much charity as not to unchurch the Reformed Churches beyond the Seas, who have no Biſhops, *pag.* 202. The pious, learned, and famous Mr. *Gataker*, never had any Epiſcopal Ordination, but was ordained by Dr. *Stern*, Suffragan of *Colcheſter*. The Religious and Renowned Archbiſhop *Uſher*, in his Reduction ſet forth by Dean *Barnard*, was of the Judgement, that the *Chor-Epiſcopi*, or Rural Deans, might lawfully Ordain: And this his Judgement was atteſted by Doctor *Holſworth*, yea and very probably too, by Biſhop *Brownrig*, and

and others of the Sub-Committee for Eccleſiaſtical Affairs, in the beginning of the Long Parliament. The Atteſtation is as followeth: *We are of the Judgment that the form of Government here propoſed, is not in any point repugnant to the Scripture, and that the Suffragans mentioned in the ſecond Propoſition, may lawfully uſe both the power of Juriſdiction and Ordination, according to the Word of God, and the Practice of the Ancient Church.*

Queſt. But what great matter is it what the Modern Biſhops or Doctors do or ſay in this Affair? Is it not ſufficiently known that *Aerius* is reputed an Heretick for this Tenet, *viz. For denying a ſuperiority of Biſhops above Presbyters?* And was not Ordination by Presbyters condemned by a Councel of the Ancient Church?

Anſw. Aerius is counted an Hererick for other Opinions alſo, by *Epiphanius*, for which our Brethren that Conform will acquit him of Hereſie. And the Reverend, Learned, and Laborious Dr. *Stillingfleet* hath given ſeveral Reaſons why thoſe Ordinations might be lawfully made void by the Councel, in caſe they had been performed by a Biſhop; as becauſe in another Biſhops Dioceſs, becauſe *ſine Titulo, &c.*

Queſt. If the Presbyterians can be freed from Schiſm, yet what can be ſaid to clear them from the ſin of Sacriledge, either as Principals or Acceſſories? Did not the Aſſembly put out Annoti-

tion

tions on the Bible in those times, and for fear of displeasing their Masters, never meddle with condemning of Sacriledge?

Answ. I answer: The Notes commonly called the Assemblies Notes, came out before the Assembly was convened, and was none of their Act: And this is taken notice of, by some very considerable Persons in their Preface to the Reader before the Morning-Exercises, printed 1659. in these words: *We have (not without some regret) observed that the Large English Annotations, in which but some few onely of the late Assembly, together with some others, had an hand, are generally ascribed unto the whole Assembly, and usually carry the Name of the Assemblies* Annotations, *as if done by the joynt* Advice *of that Grave and Learned Convention.* Yet further, as to the places mentioned in the *Debate*, they were commented upon by the persons here mentioned: That of *Rom.*2.22. by Dr. *Featly*, an Episcopal Doctor, and a Reverend man, a great Sufferer for his Majesty in the late times: That of *Ezek.* by Dr. *Richardson*, Bishop of *Ardagh* in *Ireland*, a person of great Learning and worth; and that in *Genesis* by Mr. *Leigh*, who was Sub-Dean of *Chester*. As for the Assembly, when they sat and acted as an Assembly, even in those days, they did dare to condemn *Simony* and *Sacriledge* both, as Sins against the second Commandment; as you may read in the larger Catechism; and they cite those two Scriptures

tures for the proof thereof, *Romans* 2. 22. *Malachy* 3. 8.

And as these were their Principles against the Alienation of Church-Means, so they made it their business to preserve the Lands and Revenues of the Church from Spoil and Rapine. The Bishops Temporalties were engaged for great Sums of Money before ever the Assembly met, and I never heard that the Parliament advised with the Assembly about the sale of them. Yet this is certain, that the Tythes belonging to the Bishops were kept unsold, and reserved for the Churches use; and all the Dean and Chapters Lands left untouched, even by that Parliament, which (if ever any) was the Presbyterian Parliament, until their Members were seized on, secluded, imprisoned, and driven away by the Army. They were not Friends to the Hierarchy, if we believe Dr. *Heylin* in his *Cyp. Angl.* who designed the buying in of all Impropriations; and if we credit Dr. *Fuller*, in fifty years they would have bought them all in. And in after times, when great Attempts were made to sell the Tythes and Glebe Lands, it was withstood zealously and effectually, for it was prevented, under God, chiefly by the means of the Presbyterians, and their Friends in the City and Country. To conclude, will you have Mr. *Knox* the Fore-man of the Presbyterians, his Judgement about Sacriledge: *For John Knox*, (as saith Archbishop

Archbiſhop *Spotſwood*) *'tis clear by his Sermons and Writings ſtill extant, that he held it a point of high Sacriledge to rob and ſpoyl the Church of Tythes.*

Queſt. Is it not very pride, ſelf-conceitedneſs, humour, peeviſhneſs, yea, and very obſtinacy, that occaſions their Non-conformity?

Anſw. Some of the *Nonconformiſts* of old, and of late, have offered to purge themſelves by Oath from ſo great Crimes in the Caſe. And others have in the Pulpit in their Farewel Sermons proteſted the contrary; and that it was meer Conſcience of Duty, and fear of Sin, which cauſed their Inconformity.

Queſt. Are the *Nonconformiſts* juſtly compared to the Phariſes? (*See Cont. p.* 138.)

Anſw. No: The Phariſees in our Saviours time were great Zealots and Sticklers for the Ceremonies of the Jewiſh Religion, and particularly for mens Traditions and Humane Inventions; were high Conformiſts themſelves, men in Power and Place in the Church, and great Haters and Perſecutors of the *Nonconformiſts* of their times.

Queſt. Can any man that is not either very ſimple, or very ſcrupulous, queſtion any thing in the publick Worſhip, in the Liturgy, or Ceremonies? Is not the Liturgy ſo perfect, that nothing can be added to it, or taken from it?

Anſw. It was not always ſo. Time was, and

that but in the year 1644. when learned Mr. *Chillingworth* preaching before King *Charles* the First at *Reading*, used these words: At *what time soever a Sinner doth repent him of his Sins from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord:* saith thus: *The plain truth (if you will hear it) is, The Lord hath not said so; these are not the very words of God, but the paraphrase of men; and (by reason of the mistake to which it is subject) I fear very often a pernicious paraphrase.* The Right Reverend the Bishops have done very well to remove this stumbling block at the beginning of the Liturgy, O that they would go on to remove out of the way every thing that offends! That the Lessons out of the Apocrypha-Books might be either exchanged altogether for the Canonical Scripture, or at least reduced to that small number that was appointed in the late Scottish Liturgy, where were appointed onely two Chapters out of the Apocrypha, one out of *Ecclesiasticus*, the other out of the Book of *Wisdom*. That the new Translation of the Psalms might be read, as well as of the Epistles and Gospels: That the three Ceremonies, the Cross in Baptism, the Surplice, and Kneeling at the Sacrament, whether nocent or innocent, might be removed out of this, as out of divers other Reformed Churches, by means of the Bishops Mediation with his Majesty and the Parliament, on that behalf, as was thought advisable

ſable by the Sub-Committee for Religion, whereof the Biſhop of *Lincoln* had the Chair, and Biſhop *Brownrig*, Dr. *Holſworth*, Biſhop *Hacket*, &c. were Members: Or at leaſt, that the uſe of them might be free, according to his Majeſties gracious Declaration about Eccleſiaſtical Affairs. I wiſh that of my Lord *Verulam* might be always ſounding in the Ears of the Fathers, and the Sons and Daughters of the Church, till they give ear to it, *That a contentious retaining of Cuſtom, is a turbulent thing, as well as Innovation.* Methinks 'tis as poſſible for *Nonconformiſts* and *Conformiſts* to be reconciled, as for the Church of *England* to be reconciled with *Rome*; and yet that great learned Biſhop *Bramhal* thought that not altogether impoſſible: *Supposing* (ſaith he) *that ſomething from whence Offences either given or taken, which* (whether right or wrong) *do not weigh half ſo much as the Unity of Chriſtians, were put out of Divine Offices, which would not be refuſed, if animoſities were taken away.* Bramh. of Sch. p. 280. To this, let me add that Golden Saying of Mr. *Hales*, in his little piece of Schiſm: *Prayer, Confeſſion, Thankſgiving, Reading of Scripture, Adminiſtration of Sacraments in the plaineſt and ſimpleſt manner, were matter enough to furniſh out a Liturgy; though nothing either of private Opinion, or of Church Pomp, of Garments, or preſcribed Geſtures, of Imagery, or Unſick, of matter concerning the Dead, of many*

superfluities which creep into the Church under the name of Order and Decency, did interpose it self.

Quest. Is there any thing that can reasonably or modestly be desired to be amended or bettered in the managery of the Ecclesiastical Government or Discipline?

Answ. The Rubrick before the Commination in the Liturgy, supposes it desirable, that the Primitive Discipline used in the beginning of Lent, might be restored; when notorious Sinners were put to open penance. *Is nothing amiss?* (saith my Lord *Bacon*) *Can any man defend the use of Excommunication as a bare process to lacquey up and down for Duties and for Fees; it being the greatest Judgement next unto the General at the last day?* Lord *Bacon* his Discourse about Church-Affairs, p. 32. And might we not say, That it seems liable to exception, that Chancellors, and Commissaries, and Officials, persons not in holy Orders, should have power of Excommunication? I have read indeed that the French King hath the power of Excommunication; but it may be considered that a Christian King is *mixta Persona, & custos utriusque Tabulæ*, and is of Right, supreme Governour over all persons, as well Ecclesiastical as Civil. Besides, it were to be wished in reason by the Bishops themselves, that the Bishops might not be control'd by their Chancellors, and their Sentence and Order, or Judgment one day in Court, be reversed or made

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insignificant by a contrary Order or Judgement of the Chancellor, the next.

Quest. But what's the reason that now adayes there is such Alteration and Innovation in Worship and Discipline desired and laboured for?

Answ. Divers things have along time, even all along more or less, been complained of, as grievous; and the Removal of them have been requested from our Kings and Parliaments almost ever since the Reformation. Some of the Bishops, and other men in great place, have felt the burden of some things required of them; Bishop *Hooper* would willingly have been dispenced withal, as to some of the Episcopal Habits. Dr. *Sampson*, Dean of Christ-Church in *Oxford*, was turned out of his place for Inconformity. *Peter Martyr* professor, and a Canon of *Christ-Church*, could yet never be perswaded to put on a Surplice all the time he was in *Oxford*. The Commons in Parliament, in the thirtieth year of Queen *Elizabeth*, presented a Petition to the Lords Spiritual and Temporal, for the Redress of sixteen Grievances: *The six first*, saith the Historian, *were against insufficient Ministers: The seventh, That no Oath or Subscription might be tendered to any at the entrance into Ministry, but such as is expressly prescribed by the Statutes of this Realm, except the Oath against corrupt Entering. The eighth, That they may not be troubled for the omission of some Rites or Portions prescribed in the Book of*

Common-Prayer. The ninth, That they may not be called and urged to answer before the Officials and Commissaries, but before the Bishops themselves. The tenth, That such as had been suspended or deprived for no other offence, but onely for not ☞ subscribing, might be restored; and that the Bishops would forbear their Excommunication ex Officio mero, *of Godly and Learned Preachers, not detected for open offence of Life, or apparent Error in Doctrine. The thirteenth, That the high Censure of Excommunication may not be denounced or executed for small matters, nor by Chancellours, Commissaries, or Officials, but by the Bishops themselves, with the assistance of some grave Persons.* Dr. *Full.* Ch. Hist.

Quest. How can the *Nonconformists* reasonably expect any alterations and condescentions now for their sakes? Did not they deny a toleration to the Episcopal Clergy but lately? And did not the Elder Brother, Presbytery, deny to bear with the Younger, Independency? And were they not very severe and strict in punishing all Dissenters from their way? *See Cont. p.*124, 125.

Answ. The *Nonconformists* of the Congregational way were then, and still are for Liberty of Conscience; and the Presbyterians humbly move for the like Favour and Liberty which others had in those days, different as to Government from them in the like Circumstances. They forbore the imposing of unnecessary things, or such things

as

as were doubtful, in and about the service of God, as terms and conditions of Communion with them. Besides, they suffered many of the Episcopal perswasion without ever taking the Covenant to enjoy places in Churches, Colledges, and Schools. And 'tis notoriously known, That Dr. *Wild*, afterward Bishop *Wild*, Dr. *Gunning*, and others, had numerous Meetings for Common Prayer and Preaching, at *London*; and Dr. *Hyde*, Dr. *Fell*, and others, at *Oxford*, in those days. As to the five poor men (as the Author calls the Apologists) they had liberty to preach, and enjoyed the fattest and richest publick Lectures in *London*. Give me leave to add too, that the Parliament by their Ordinance allowed the Bishops 200 *l. per annum* for their Lives; and I find in the Life of Bishop *Morton*, that he had an Order to have 1000 *l.* out of the Treasury at *Goldsmiths-Hall*, with which he paid his Debts, and purchased to himself an Annuity of 200 *l. per annum* during his Life. And a fifth part of Livings, where the Minister was ejected, for maintenance of Wife and Children: And scarce any man in those days, that was able, sober, and peaceable, but might, if he had pleased, have Employment and a Livelyhood. The Parliament made no Act for Banishment of them from Corporations, forbad them not to teach Schools, or entertain Boarders in their Houses, imposed no Oath on Women that taught School, to capaci-

tate them for that Calling, or else left them liable to punishment for so doing. And although they made two Ordinances against the use of the Common Prayer, I never knew one that suffered the penalty of them.

Quest. Were there no Ceremonies imposed by the Presbyterians in any part of the Worship of God? Did they not require men to be bare-headed at the reading of the Covenant, and that they should all take it lifting up their right hand to heaven? Are not these Ceremonies? And is not an Oath a special part of Divine Worship? (*See Debate, p. 166. Ed. 4.*)

Answ. An Oath being an immediate and solemn Appeal to God, and having something of Invocation of the Divine Majesty in it, doth therefore require some Gesture or Posture, that is naturally expressive of Reverence, at the taking of it. Besides, the lifting up the right hand to Heaven, was that which the Angel did, when he sware. *Rev.* 10. 5, 6. Bring as good reason, and as good a president for all the Ceremonies imposed in the Liturgy, and they will be more easily conformed unto.

Quest. Are not the *Nonconformists* disobedient to Governours, no Friends to *Cæsar*, Unpeaceable, Refractory? Hath not this been their practise alway, and do not they teach men so?

Answ. His most Excellent Majesty had know-

ledge

ledge of divers of that way, who were commissioned by him for the Review and Alteration of the Liturgy; and his Majesty is pleased to give them a better Character in his Gracious Declaration about Ecclesiastical Affairs. His Royal Expressions are these; *We must for the honour of all those of either Perswasion, with whom We have conferred, Declare, That their Professions and Desires of true Piety and Godliness, are the same; their professions of Zeal for the Peace of the Church, the same; of Affection and Duty to Us, the same: They all approve Episcopacy, they all approve a set Forme of Liturgy, and they disprove and dislike the Sin of Sacriledge and Alienation of the Revenues of the Church.* And now his Majesty hath so far testified for them their, good Behaviour; Hear them speak for themselves, and that when they were in Council too. *"Tis the Duty of People to pray for Magistrates, to honour their Persons, to pay them Tribute and other Dues, to obey their lawful Commands, to be subject to their Authority for Conscience-sake.* This they teach as Doctors in Synod in their Confession of Faith, and this they would have other Teachers teach all others in their Larger Catechise, and in part by their own example, in the Directory for publick Worship. And as for their practise, I say, greater Loyalty than this hath no man, than that a man lay down his life for his Soveraign; and yet such were some of them; (as Mr. *Love* and Mr. *Gibbons.*)

Some

Some of them also had tryal of cruel Mocking for their Loyalty; some of them of Bonds and Imprisonments, of Sequestration and Banishments. There are to be found among the present *Nonconformists*, who sollicited Heaven and Earth with their Prayers and Tears, for the saving of the Life of his late Majesty of Blessed Memory. And whereas there were threescore and three unjust Judges that condemned his Majesty, there were just as many Ministers, all except two, accounted Presbyterians, who appeared with the hazard of their Livings and Liberties, (if not also of their Lives) with Scripture-Reasons, and most earnest Entreaties, to disswade men from and to declare against, so horrid a wickedness Which very thing was the occasion that afterwards some of them were driven from their Houses others imprisoned, sequestred, and *Mr.* H. *Dr.* W. *Mr.* A. threatned to be hanged. That these persons were real, cordial, and conscientious too, (and that of their Oaths they had taken to his Majesty) you may in charity judge, if you take a taste of one of those Papers to the General, and the General Council of War, Presented and Printed during his Majesties Tryal. In it they declare against all *Proceedings against his Majesties Crown and Life upon grounds of Conscience and Prudence:* Which when they had laid down, *&c.* they conclude saying, *It was the Conscience of the many Oaths*

God in which you, we, and the generality of the Kingdom indiſpenſibly ſtand bound before God, Angels, and Men; which made them thus to declare themſelves. That we deſire to waſh our hands, as from the Blood of all men, ſo eſpecially of our Dread Soveraign; and to approve our ſelves innocent of all that blood and miſery, the Depoſing and taking away his Majeſties Life, will in our apprehenſion involve us, our Poſterity, and all men profeſſing Godlineſs in the three Kingdoms. We do therefore from our Soul beſeech and importune you and every one of you, as Men, Gentlemen, and Chriſtian Souldiers, by all that can be dear to good men, as you deſire to render a good account of your actions at the great day, to the righteous Judge of Heaven and Earth, That you will forbear doing ought in the Premiſes, which may wound the Conſcience, or pierce the Hearts of any of Gods People, (who are all alike with you, or any of you, precious to him as the Apple of his Eye) which may rend and tear the Bowels of this your and our native Countreys; and occaſion the common Enemy to blaſpheme the Majeſty, Truth, and Cauſe of our God: And further to contribute the utmoſt skill, ſtudy, and endeavours of you, and every of you in your proper places (and the great Counſellor and mighty GOD direct you all) to remove ours and the Kingdoms fears, to remedy the preſent abounding Diſtempers, and preſent and univerſal Deſtruction: That we and the Generations to come, may riſe up and call you Bleſſed; and ſo eminent a preſervation

vation of the Kingdom in such an extremity, may be had in everlasting Remembrance.

And as for their Loyalty to our most Gracious Soveraign that now is, (and long, and long may God continue Him, and bless Him with all the Blessings of Heaven and Earth, both in his Person and Government!) the Presbyterians have given good Proof thereof: Mr. *Cawton* prayed for his Majesty, with his Royal Titles, in publick; and for his so doing, was accused and arraigned of High-Treason. Others of them in private Houses prayed for him, would not own the Government that then usurped over us, nor keep their Days of Thanksgiving for the Victory at *Dunbar* or *Worcester*, nor publish their Declarations against his Majesty or Sir *George Booth*, and those that endeavoured his Restauration; yea, there are to be found amongst the present Nonconforming-Ministers, who had like to have been hang'd for engaging with Sir *George Booth*, and hardly escaped with their *Lives* then, who have since lost their *Livings*: Yea, so zealous were the Presbyterian Ministers for his Majesties Restauration, that the chief Quarrel in reason of the high *Hierarchists* against them, should have been no other than that of the men of *Israel* against the men of *Judah*, *Because they were the first in bringing the King back.*

Quest. Can any man believe that the High Conformists were not the great Doers and Suffe-

rers

rers both, for his Majesty, and that meerly out of Principles of Conscience?

Answ. I acknowledge there were divers amongst the Bishops and the Conforming-Clergy, that did both do and suffer really out of principles of Conscience; yet that their own Interest had some considerable influence into the Loyalty of many of them, may be suspected; for that they seem to express more and greater Zeal against the *Presbyterians*, who yet endeavoured to save the King's Life, than against the *Regicides* themselves that put him to death; and more frequently and more fiercely every where charge, arraign, and condemn the *Covenant*, than the *Engagement*; as if they judged it was a more unpardonable crime to endeavour to extirpate *Prelacy*, than actually to take away *King* and *House of Lords*; more heinous to divest a *Prelate* of his *Pontificalibus*, than to cut off the Head of the *Lords Anointed*. This may possibly occasion many sober persons to query, If the Tables had been turn'd, and that his Majesty had been for the extirpation of Prelacy, and the removal of Liturgy and Ceremonies, and the Parliament for the continuance and upholding of them, whether many that were very hot, would not have been lukewarm, if not key-cold in his Majesties cause? I conclude the Answer to this Question, when I have laid down this great Truth; That the Mitre is more beholden to the Crown, than

than the Crown to the Miter; and that it was his Majesty that restored the Bishops, and not the Bishops which restored his Majesty.

Quest. Is not this then a true Maxim in Policy, *That Monarchy is greatly supported by Prelacy; and that the greatest Hectors for Uniformity serve his Majesties Interest and Government most and best?*

Ans. The Lord *Falkland* (either then or a while after Secretary of State) said in Parliament of some stirring and leading Prelates before the War, as followeth; *A little search will find them to have been the destruction of Unity under pretence of Uniformity: to have brought in Superstition and Scandal, under titles of Reverence and Decency, &c: In which they have abused his Majestie as well as his People. Heyl. Cyp. Ang.* p. 408.

Quest. But if it be granted that the *Presbyterians* have any Loyalty to his Majesty, have they also any love to the peace of the Church, and to Dissenters from their Government? Do they not implacably hate the *Episcopal* Clergy, and stand irreconciliable to all Uniformity and Liturgy?

Answ. In the *Presbyterians* Address to his Majesty they assert the *lawfulness* of *Episcopacy*, and of a *Liturgy*. The mention of the names of many Bishops both in the beginning of Reformation, and of later times, are precious to them, like

like an Oyntment poured forth; the memory of them is and shall be in *Benedictione:* And there have been never any so bad since, as to make sober persons to condemn all. There are still of the *Hierarchy* men of that piety, learning, temperance, meekness and moderation, that we despair not (if some *Bontefeau's* and Incendiaries would cease blowing the coals) might be the happy Instruments to quench the Fire, and be like the good Shepherds, who bring home their Sheep when gone astray, in their very bosoms, and with their Benedictions. There are also amongst Dissenters many sons of peace, who love not to fish in troubled waters, or to blow the coals; great friends to Unity, Peace and Order, and no enemies to Bishops; who either keep no Private-Meetings, or therein disswade not the people from frequenting the Publick-Assemblies, or hearing their Ministers or Liturgy.

Quest. Have not they that took the Covenant abjured all Episcopacy?

Answ. It was declared in the Assembly before the Covenant was taken, that the Covenant did not bind against a Primitive-Episcopacy; and at the time of taking the Covenant, this was frequently declared in private conference, and some did it from the Press and Pulpit. However, the Covenant obliges men, to act only in their places and callings, and so far as lawfully they may; it doth not bind men to be seditious

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in the State, or ſchiſmatical in the Church, to bring about any alteration or reformation of Government: *We are far from thinking* (ſay the *Presbyterians* in their Paper of Propoſals to his Majeſty, ſpeaking of the Covenant) *that it obligeth us to any evil, or to go beyond our places and callings to do good, much leſs to reſiſt* Authority, *which it doth oblige us.* (p. 13.) *We ought not to uſe violent, tumultuous, ſeditious, or any unlawful means to bring about a Reformation. Notwithſtanding the Covenant, we acknowledge it belongs to his Majeſty with the advice of the Parliament, to ſettle and regulate the Church-Government.* And it may be remembred, that Presbyterian Parliament voted his Majeſties Conceſſions a ground of Peace, although he never conſented to the extirpation of Epiſcopal-Government.

Queſt. Were the *Presbyterians* bound by the Covenant to diveſt his Majeſty of his ſupremacy in Eccleſiaſtical Affairs? *See Debate*, pag. 168. 4. *Ed.*

Anſw. An Oath for confirmation ought to be an end of all ſtrife. They have ſince generally taken the Oaths of Supremacy and Alleagiance, not above ſix (that I hear of) refuſed it in all *Scotland.* And on the other ſide, 'tis not unknown to ſome, that a very learned and great Clerk, a Dignitary of this Church, of no ſmall note, was hardly perſwaded to take down this bitter Pill (according to his guſt) though it was double-

double gilt with a Prebend of 200 *l. per annum*. His Majesties Commissioner presides in the General Assembly of the Church of *Scotland*. They willingly and heartily give unto the Kings Majesty the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil. The Covenant binding men to reform according to the Word of God, could not reasonably or charitably be construed to take away that Prerogative which we see to have been given always to godly Princes in holy Scriptures, by God himself: *i. e.* That they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil Doers. Yea, they are so far from wasting or clipping this his Majesties Royal Prerogative that they would not be offended, if the Statute of King *Edward* the Sixth, was again revived, whereby all Citations in the Courts Spiritual, should issue out in the Kings Name, and be sealed with his Seal. And if it should once please his Majesty, it would not displease them (no, though they themselves were admitted into the Church) to have a Vicar General in *Spiritualibus*.

Quest. Are the high Sons of the Church advanced so many degrees as is pretended above the poor *Nonconformists* in their Charity? *See Debate, p.* 20. *Ed.* 1.

Answ. There is just cause to fear that amongst them, some there are, who have a greater Charity for the Church of *Rome*, than for the *Presbyterians*; that is, for them that differ from the Church of *England* in Substantials, in Doctrine, Worship, Discipline, and Government; than for them who differ from them onely or chiefly in Circumstantials, in lesser and lighter matters, not of the Foundation of Religion, but belonging onely to the Superstructure; or if you please, at best to the adorning of it. For my own part (and for all the Nonconforming-Ministers) I may say, for ought I know, That we would sooner give the Right Hand of Fellowship to the highest and most rigid Father or Son of the Church of *England*, than joyn hands with *Rome*. That some of our Brethren of the other side have not a heart so inlarged with Charity to all men, and particularly to Dissenters, as is pretended and boasted, may be evinced by the Treatise under consideration; which may seem to be designed to render their Brethren, and Ministers of the Gospel too, ridiculous, if not odious. I heard no mean man say, That the design was, To put the Beasts Skin upon us, and then to cry, *Ha-loo! Ha-loo!* I must needs confess, it appears to me at least very uncivil, if not uncharitable also, to go about to pluck off the Healing and Soveraign Playster, which his Majesties Royal Hands, with the Advice of his Parliament (a whole Colledge of

of Phyſitians) in the Act of Indemnity had laid on the bleeding Wounds which the late War had made amongſt us. I might add alſo, that there are ſome paſſages ſo full of Lightneſs and Drollery, that they might better become ſome Eccleſiaſtical *Hudibras*; or a *Ben-Johnſon*, a Doctor of the Stage, than a *Rabbi*, or a grave Doctor of the Church.

Queſt. Are men of the high Prelacy, or high and rigid Sons of the Church, men of the higheſt form in Religion, and of a more perfect, ſerious and ſolid Godlineſs, than the poor ſilly ſcrupulous Nonconforming-Turn-outs? (*See Debate*, p. 155.)

Anſw. 'Tis very ſtrange if Preferment, if great places of Power and Profit ſhould indeed make men more truly and ſeriouſly godly, and particularly ſhould by an *Antiparaſtaſis* produce the great work of Self-denyal, Mortification, &c. We will not at preſent compare Godlineſs; but this I think, That 'tis no demonſtration of a higher degree of Godlineſs to jeer at Godlineſs, though in a Diſſenter, and accompanied with ſome Weakneſſes and imperfections, to make the door to the Theatre and Stage ſo wide, and to the Church and Pulpit ſo ſtrait and narrow: Certainly the true right perfect godly man, is neither your *Nonconformiſt* godly man, nor *Conformiſt*, as deſcribed in the *Debate*; but made up of both put together: whoſe Character we

have in a great measure in the 165th page of the Treatise, in my opinion the best page in the Book: Where the Power of Godliness is set forth after this manner:

A truly godly man, (who hath not only a name to live, & is dead; who is a Jew not only outwardly in the flesh, but inwardly in the Spirit; who hath not only the Form, but the Power of Godliness in him) *is such a one as denies himself for God and his neighbour; that sets not his heart upon getting Riches, and is humble and modest; that reverences his Governours, and studies in word and deed to preserve their Authority; that humours his Parents though not of their Opinion, or perhaps ungodly; that is sensible of Benefits, and grateful to Benefactors; that studies Purity and Chastity; that is kind and tenderly affected to his Relations; that keeps his Faith, and performs his Promises, though to his own damage; that is easily reconciled, if he have been grosly injured; that speaks well (if he can) of his Neighbour, and is not ready to believe evil Story of them; that endeavours to preserve an even temper; that commands his Passions; that is steddy and uniform in his Actions; that is meek and submissive, peaceable and humble; that loves Virtue wh re-ever he sees it, and doth not despise or reproach it under the name of meer Morality; that is faithful to his trust, sober, advised, and considerate in his undertakings; that hath no opinion of himself, and loves God above all things; that chuseth rather*

stay at home, and mind his own Concernments, than to be prying into the secrets of his Neighbours house; that has no other design upon any, either man or woman, than to make them good, and further their increase in true Wisdom.

Quest. Are not the Presbyterians, Changelings, men of very limber Consciences, who instead of being call'd *Turn-outs*, may better be call'd *Turn-coats? See Cont. p. 29.*

Answ. One would think in reason, that those that are charged to be so rigid, scrupulous, superstitious, tenacious of their own Opinions, obstinate in their own way, should not easily turn with every wind. Amongst the Ministers, 'tis true, there have been Willows, as well as Oaks; amongst our Parsons, we have had some Vicars of *Brailas*, who have turned in their Pulpits as well as the Weathercock on their Steeples. Some Ministers indeed would not turn, and for that reason are turn'd out. Confident I am, that the greatest number of them that were Sufferers for refusing the Engagement, and non-compliance in the late times, were of those that are or have been Sufferers since for Non-conformity.

Quest. Are not the Nonconformists men of narrow Souls, and of a narrow Charity, confined to a Party, within a few private Walls or Conventicles; whereas the high Sons of the Church their Charity is as large as their Churches,

ches, even as their CATHEDRALS

Answ. Sure I am their Charity is not so large as St. *Paul's*, *Rom.* 14. There was before the Warsa Lady (as I have heard from Persons of Quality) not very many years since, wrote to the Bishop of *Lincoln* on the behalf of a Non-conformist that was in trouble for some small Omission or Inconformity: To whom the Bishop replied, *If the Person your Ladiship wrot for, had been a Drunkard or a Whoremonger, I could have shewed him favour; but in this case, now at all.* It is marvellous to think, but so it is, that Church-Charity should not be so large as Civil. The Members of the Long Parliament, who took the Covenant, and impos'd it upon others, sit quietly in This, without having that imposed on them, the refusal whereof, might occasion their Ejectment out of the House. The Nobles and others about the Court, that were divided in the the late Wars, are sodered again, love one another, and (which is *a good and pleasant thing*) *dwell together in Unity.* The Lawyers in the *Inns of Court*, unite, cement, and plead together; do not, for the old Quarrel, turn one another over the Bar, or out of Doors. The Knights and Gentlemen in the Countrey, that fought on several sides, are reconciled, and act together as one man for the good of his Majesty and his Kingdoms, notwithstanding what passed in the late differences. Onely the Ministers and Ambassadors

sorts of the Gospel of Peace, who say and do not, will as yet have no peace, clapping their Wings to stir and beat up their Mettal, and crowing to sound an Alarm to a Paper Combate. This is a Lamentation, and ought to be for a Lamentation. *Pudet hoc opprobria nobis*, &c.

Quest. If the *Nonconformists* are so charitable, so willing to forgive what is past, and to receive Dissenters into their own Bosoms, or to come themselves into the Bosom of their Mother again, (though she may possibly be charged to have thrust them out of doors, because they have narrow Throats, and could not swallow a Pompion instead of a Mastick Pill, or a Hedghog instead of an Oyster) what's the Reason then that of old in their publick Churches, and now-a-days in their private Conventicles, they use not the Lords Prayer? Was it not because of that Petition, *Forgive us our Trespasses as we forgive them that trespass against us?* Debate, p. 95. 1 Ed.

Answ. There were those who are now *Nonconformists*, that in former times used it constantly; and some who wrot Apologies for it: And divers Ministers now-a-days who do keep private Meetings, do still use the Lords Prayer in their private Congregations.

Quest. Can they be thought charitable, especially to Dissenters, that cry out of the Pope as Antichrist, and the Popish Religion as Antichristian?

Answ. King *James* called the Pope *Antichrist* in his Writings. The Homilies call him so. *Hom. Tom.* 1. *p.* 17. *Edit.* . and again *p.* 38. & *p.* 70. Yea, the publick Prayers for the 5th of *Novemb.* before Archbishop *Laud's* time, said of the *Romanists*, that their Faith was *Faction*, and their Religion *Rebellion.*

Quest. Have the Nonconformists nothing momentous against the Common-Prayer and Ceremonies, but only to cry out, *that it was taken out of the Mass-Book, and that they are Reliques of* Rome, *and Popish Superstitions?* Deb. p. 97. ed. 1.

Answ. I do know scarce one intelligent *Nonconformist* who refuses to use the Liturgy, upon this account, only, or chiefly, because taken out of the Mass-Book. My Gold is not therefore straight become dross, because stolen out of my Chest, and found in the house of a Thief; when 'tis legally restored to me again, what is it the worse? The Common-Prayer is older than the Mass, as we usually take the word *Mass* nowadayes: but the Mass, by the corruption of the Times, getting by degrees insensibly, by little and little, into the Liturgy, the Reformers finding things so, owned and adhered to the Liturgy as good Gold, but rejected the Mass as very Dross and Tin. Yet forasmuch as we cannot win the *Papists* to joyn with us in our Liturgy, as they did the first ten or eleven years of Q. *Elizabeth*; and that some of our own Church are

are ready to run away and separate from us, pretending we comply too much with *Rome*, in some of our Forms or Ceremonies: If it should please his most excellent Majesty and the Parliament, to cause the Liturgy to be revised, and some greater Alterations to be made for the better, than was of late; it should not offend, but rather much rejoyce the *Presbyterians*. I have read that the Archbishop of *Armagh* declared his Judgment, when time was, against the introducing of the English Ceremonies into the Church of *Ireland*. And I have been told that the Right Reverend the Bishop of *Hereford* that now is, upon another occasion, expressed his Opinion to be, *That the further off we keep from the Church of Rome, the better.* I might add this also (which I had from a credible person presently after it was spoken) That the late Archbishop of *Canterbury* was very willing to have had, though a Liturgy, yet one that might not be so much displeasing, or dissatisfactory, as this was to many. I confess there are some well-meaning people who forbear to use the names of *Altar*, *Priest*, *Christmass*, *&c.* or to call Festival dayes (wherein the Church of *England* commemorates the Saints, and blesseth God for their example) by the names of those Saints dayes; yet they are not altogether without all excuse in this their Scrupulosity, if we consider what a bad use they of the Church of *Rome* make of our keeping and

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continuing old words; *Let us keep our fore-fathers words* (say the Annotations on the *Rhemist Testament*, on 1 *Tim.* chap. 6.) — *and we shall easily keep our old and true Faith we had of the first Christians*; *Let them say Amendment, Abstinence, the Lords Supper, the Communion-Table, Elders, Ministers, Superintendents, Congregation, so be it.* — *Let us keep the old terms, Penance, Fasting, Priest, Charity, Bishop, Mass, Mattins, Even-song, the blessed Sacrament, Altar, Oblation, Host, Sacrifice, Alleluja, Amen, Lent, Palmsunday, Christmss, &c. and the very words will bring us to the faith of our first Apostles, and condemn these new Apostates, their new faith and phrases.* If we consider further what is reported of Bishop *Bonner*, namely, that when he saw the Reformation, and how many of their Ceremonies were retained, being asked what he thought of it? *If they like* (said he) *to taste of our Broth so well, they will eat of our Beef shortly.* I dare say the Church since the Reformation never intended any adoration of the Bread by our kneeling in the act of receiving, and yet Bishop *Hall* saith thus; *I had a dangerous conflict with a Sorbonist, who took occasion by our kneeling at the receipt of the Eucharist, to perswade all the company of our acknowledgment of a transubstantiation.* It must be confest further, that, amongst well-meaning people, some there are (though scarce any among the Ministry) who scruple the naming the

the Apoſtles and other Saints, whether real or
imaginary, by the name of Saints; and their plea
may be, they cannot ſee any ſufficient
reaſon (ſetting aſide the Authority of
our Governors and the Cuſtom of the
Times and Places we live in) why we
ſhould ſay *St. Matthew* and *St. Andrew*,
rather than *St. Moſes* and *St. Aaron*; and why
they ſhould call *David* a Biſhop in *Wales*, St. *Da-
vid*, rather than K. *David* King in *Jeruſalem*, the
one being truly a Saint and the Lords Anointed,
and the other canonized by the Pope. Yet doubt-
leſs there are none ſo ſcrupulous amongſt us but
had as leave ſay *St. Michael* as *St. George*. As
for the Nonconformiſts-Miniſters, it was the
practice of Dr. *Thomas Goodwin* (as I am inform-
ed) and was all along the late times to ſay ſuch
a Chapter, or ſuch a Verſe of *St. Matthew*, *St.
Mark*, *St. Paul*, *&c.* That 'tis not alway ne-
ceſſary to mention the Apoſtles with the title of
Saint, for fear of ſin in the Judgement of our
Church, may hence be concluded, that in all the
Collects for the dayes ſet apart to commemo-
rate the Holy Apoſtles in, there are but two
wherein they are ſtiled *Saints*.

Debate, *pag.* 64, 65.

Queſt. Do the Nonconformiſts hold
it utterly unlawful to keep dayes in re-
membrance of what the holy Apoſtles,
and other Saints have done or ſuffered?
and had they much rather keep a day of

Deb. *p.* 73. 1. *Ed.*

Thankſ-

Thanksgiving for *O. C.* his defeating his Majesty at *Worcester*, than for *Michael the Archangel* his victory over the Devil and his Angels?

Answ. Some think it impossible for a man, without special warrant from God, to sanctifie any day, or make it holy in a strict sense; that is, so that the service performed unto God upon that day should be more acceptable than on any other. Some think the abuses of those Festival dayes are so great, common and customary, that if his Majesty and the Parliament saw good, it would be better and more easie, to abolish the Observation of them, than to take away the Abuses, which they think cleaves to them like the Leprosie in the wall of the house. That these Feasts were of Apostolical institution, or observed by the Apostles, any except *Easter*, is not so much as pretended unto that I read of; *Hospinian* hath told us the Original of them, to be of a much later date: And as for the observation of *Easter* it self, Mr. *Hales* is of opinion that it was an Error to hold it necessary to observe such a Feast; and the Controversie about the Time (which set all the World in a Combustion; and were it not that both sides pretended Conscience in the case, he thinks them all guilty of Schism) he saith was a matter most unnecessary and vaine.

Hales of Schism, p. 5.

The old Nonconforming Ministers did use to take the opportunity of those dayes to preach

preach in to the people. Some Reformed Churches have no Saints dayes, but only keep some few dayes Holy in remembrance of our Saviour, or relating to the blessed Trinity: So as I take it, doth the Church of *Scotland* even at this day. For my own part I think the Church of *England* is well justified by Mr. *Perkins* from Superstition in her observance of the Festival dayes she observes. I can assure you there are that can observe a day to give thanks for the victory of *Michael* over the Devil, which neither did, nor could, nor would keep a day to give thanks for the victory of *O. C.* over the King at *Worcester*, or of *Lambert* over Sir *George Booth* in *Cheshire*. As for occasional dayes of Fasting and Humiliation, they have not been so much scrupled in the World by sober men, nor may be so liable to exception or abuse, as the stated Fasts and Feasts may; and I think usually they are more strictly observed. As for the Nonconformists private dayes, which the Author of the *Debate* speaks of, if they keep them no better (those that do keep them) than many, if not most do, the ordinary stated Fasts and Feasts, I think they may do every whit as well to lay them aside.

Quest. Next to Holy-dayes, what do the Nonconforming-Ministers think of the Surplice, and the rest, commonly called Holy Garments; Is it not a superstitious and a very superfluous zeal which boyls over so against these things?

Answ.

Answ. Some I confeſs are offended at the Surplice, becauſe abuſed in the times of Popery to ſuperſtition; and conceive poſſibly, that becauſe Queen *Elizabeth's* Injunctions or Articles ſay, that *the gray Amice ſhall not be uſed, becauſe it hath been ſo abuſed to Superſtition*; that there is the like equity for the diſuſe of the Surplice. There was a Learned, and Pious Perſon, once ſaid, *He had often worn the Surplice, but he thought he ſhould rather be hang'd than wear it again.* For my own part, I ſhould be loth to be a Martyr for or againſt the Surplice; being commanded to be uſed by the Church, not as having any holineſs in it, but onely as a decent Garment: Yea, I ſhould be loth to be kept out of the Church or Pulpit by Suilling. The truth is, the Surplice is little beholding to thoſe Doctors, that are the Champions for its uſe, when they tell us that it may teach us purity and holineſs, wherewith we are to be cloathed: And may it not as well mind us of the leproſie of ſin wherewith we come into the World Lepers as white as Snow? Or when they tell us that the Saints that follow the Lamb in the *Revelations*, were *all cloathed with long White Robes*; for by this reaſon all the People, men and women, as well as the Miniſter, ſhould wear Surplices; and this too would make more for Uniformity.

Whereas 'tis ſaid, *That there is as much to be ſaid for a Miniſters wearing a Surplice, as for his wearing*

waring a white Cap; and that there is no more reason for any to be offended to see a Minister wear a black Hood, or a Surplice, than to see him wear a white Cap under a black.

It may be answered, That the Surplice is a Garment commanded to be worn by the Minister in Chapel or Church, and for the time of his Administration onely: The Cap is *ad libitum*, at his choice, and worn at all times, and places, and employments alike; and not appropriated to holy persons or holy services; and what more reason why any man should be offended to see a white Cap under a black, than to see a little black Jack tipp'd with Silver? As for *the Bishops Lawn Sleeves*, (whatever the Judge said) I hope *they shall not choak me*. The *Cassock* was a Garment for a Souldier, and may well enough become those of the *Spiritual Militia*. The *Cirsingle*, as 'tis call'd, is not for us *Nonconformists*, being turn'd out to Grass: Yet I would much rather chuse to have it about my *Middle*, than my *Neck*; and to *wear* a *Girdle*, than to *want* a *Blessing*.

But now seriously to address my self to the Author of the *Friendly Debate*: I think an indifferent temper about indifferent things, is the best; my Religion stands not in crying them up or down; I cannot be very zealous for or against them: Yet methinks it doth not argue much skill or cunning in a Chapman that hath Wares to sell,

to

to tell his Customers, when they enquire and would be satisfied about the goodness of them, They are indifferent, they are indifferent. These things of themselves, and in themselves considered, with other humane Ceremonies, are but lawful, or indifferent, not necessary, in the Judgment of the Fathers and Sons of the Church. They are held, the Surplice and other Ceremonies, utterly unlawful in the Judgments and Consciences of many on whom they are imposed. Now grant it be their weakness so strongly and zealously to oppose these things; yet I most humbly beseech the Most Reverend and Right Reverend Fathers of the Church, seriously to weigh and consider what that Great Apostle St. *Paul*, the Great Doctor of the Gentiles, would have done in that case.

Quest. Do those do well that reproach, revile, or slight Ministers, for their Cassocks, or Girdles? *&c.*

Answ. They do not do well; no more do they that reproach and revile Ministers for not wearing of them. There hath been too much of this both on the *Conformists* and *Nonconformists* side; but 'tis to the commendation of neither. If we would forbear clashing one against another, live as Friends, as Brethren, and up to our profession, we should be men set by, and Reverenced by the People. What a *shame* is it that there should be so many several Religious Orders in the

the Romish Church, who have their several Habits, ceremonious Observations, and yet honour one another, and are all honoured by the People.

Quest. Yet if the *Nonconformists* would come into the Church, and not stand out as they do, out of Order and Rank, would not the Church be terrible like an Army with Banners?

Answ. The way to have all conform, I humbly conceive, is for the Bishops to follow the example of the Great Council at *Jerusalem*, to lay upon the Necks of their Disciples, whether Pastors or People, no other Burden but necessary things, *Acts* 15. Add to this, At this day there is no perfect Uniformity amongst our Brethren that Conform: For some read all the Prayers, some not; some pray before Sermon, some onely bid Prayer; some pray after Sermon, some not; some read Prayers on the holy days, some not; some read Prayers on *Wednesdays* and *Frydays*, some not; some preach twice a day, some but once; some Catechise in the afternoon, some not; some preach upon the 30th of *January* and the 29th of *May*, some, yea the most, not; some bow towards the Communion-Table, most not; some call it an Altar, most the Communion-Table; some bow at the name of *Jesus*, some not; some are for their Doctrine *Calvinists*, some *Arminians*; some are *Latitudinarians*, some *Altitudinarians*; some moderate Conformists for

Canonical Conformity; some High Conformists, and for Præter-canonical Conformity; some are *Rigidissimos*, that have short, narrow, little souls and of the childrens threes; others have large true Christian breasts, of a capacious and of a comprehensive Charity: some are for Union, Coalition, and Accommodation, though with some Condescention or yeelding on their part, (if his Majesty and Parliament think fit) others think Moderation marrs all: Some account the *Calvinian*-Conformists, Puritan-Conformists, and could be pleased more of them were cast out of the Church; others think the Nonconforming-Puritans (such is their Life and Doctrine) may (*permissu Superiorum*) well be received again into the bosom of the Church.

Quest. If the Nonconforming-Ministers forbear to come into the Church and conform out of Conscience, and not out of Policy, what reason can be given why divers of them when they were offered preferments in the Church at his Majesties first coming into the Land, stood blowing upon them so long, before they would either take or leave them? *D. p.* 111.

Answ. In the Judgment of Charity we may judge the true reason was, they expected then some Alteration and Reformation both in Worship and Government; and they waited to see whether there would be such a Reformation that their Consciences could rest satisfied withal: if so,

ſo, they reſolved to accept thoſe Dignities; but when they perceived things were to be ſetled in *ſtatu quo*, in the condition they are now, they waved thoſe places and preferments. Might but Biſhop *Uſhers* Reduction have been admitted in the Government, and the Ceremonies removed; or but his Majeſties Declaration about Eccleſiaſtical Affairs been made a Law, they would have thankfully imbraced the offers that were then made them.

Queſt. What needs the removal of the Ceremonies be ſo much as deſired of our Governors? Are they not like thoſe of a Maſter of a Family to his Children and Servants to come into the Parlour or Hall at ſuch an hour to Prayer in the Family, and to kneel there, and be uncovered during Family-Prayers? *D.p.*106, 107.

Anſw. The Nonconforming-Miniſters are very willing to come to the Church at the hours appointed by Law, and there to ſtand or kneel, and be bare or uncovered at the time of Prayers, if ſuch conformity may ſerve the turn: But divers look upon the Ceremonies injoyned in the Liturgy, as of another nature than thoſe abovementioned (relating to Peace, Order and Decency only) namely, as Rites of a Myſtical or Sacramental ſignification, and therefore have been rejected together with Popery at firſt by many of the Reformed Churches beyond the Seas, who yet we doubt not worſhip God decently and or-

derly, and in the beauty of Holineſs.

Queſt. Are the Nonconformiſts ſuch a croſs-grain'd Generation, that it is the only way to bring them to Conformity, for the Magiſtrate to forbid the uſe of the Ceremonies? *D.*

Anſw. I wiſh (if his Majeſty pleaſed) tryal might be made in forbidding the Croſs and Surplice, the reading the Leſſons out of the *Apocrypha*, and the Old Tranſlation of the *Pſalms* of *David*?

Queſt. Do not the Nonconformiſts hold that nothing may be done in the Worſhip of God but what is injoyned by him in his Word? *Deb.* p. 101. *edit.* 1.

Anſw. They generally hold that nothing muſt be done as a part of Gods Worſhip, not as properly a *medium cultus*; but they hold that the determination of meet circumſtances neceſſary *in genere*, is not neceſſary to be ſet down in the Word. *Vid. Mr.* Baxt. *his diſput. about Ch. Governm.* and the *Propoſals of the Presbyterians to his Majeſty.*

Queſt. Do the Nonconformiſts Miniſters hold the Church of *England* no true Church, and the Miniſters of it, if Conformiſts, no true Miniſters? and do they diſwade people from frequenting the Churches, and hearing their Miniſters ſetled in them?

Anſw. The *Presbyterians* have juſtified the calling of Miniſters in the Church of *England*, in their

their *Jus Divinum Ministerii Anglicani*; they refuse not to communicate with the Publick Assemblies; divers that sometimes keep private Meetings for Religious Exercises, they and their Auditors go to Church also, and joyn therein in praying and hearing, and receiving the Sacrament of the Lord's Supper.

Quest. Do the Nonconformists-Ministers hold all superiority of one Presbyter above another, Antichristian?

Answ. As to the Bishops of the Church of *England*, invested with all that Power which they have, and usually exercise in the Church of *England*, without the joynt-advice and consent of the Presbytery, we look upon them not as *Jure Divino* strictly, but as his Majesties Deputies and Commissioners in Ecclesiasticall Affairs; and, since his Majesty is pleased to make them Lords, can give them their Title, and serve God and the Church under them.

Quest. Is the Assembly in their Directory for Worship so much out in advising and directing Ministers to preach in the evidence and demonstration of the Spirit and of Power? and are those Ministers guilty of error and presumption now-a-dayes who make this a petition in Prayer before their Sermons, that they may be enabled so to preach? *See Deb. p. 5. edit. 1.*

Answ. The sense of the Author of the *Debate* and divers other Interpreters, and the sense in

which the Assembly and many other pious and learned Preachers use this Scripture, 1 *Cor* 2. need not necessarily to exclude one the other. Take Bishop *Hall's* Paraphrase upon the place. *My speech both in my private Exhortation, and in my publick Preachings, was not curiously plausible, as if I would win with words of humane Eloquence and Wit; but in plain and powerful expressions of God's Spirit speaking in me, and working in you by me.* And the pious, prudent, and learned Bishop of *Chester*, in his *Ecclesiastes*, directing what kind of phrase a Minister must use in his preaching, saith, *it must be affectionate and cordial, proceeding from the heart, and an experimental acquaintance with those Truths which we deliver* — adds, *this is to speak in the demonstration of the Spirit and of Power.* Besides, the learned Dr. *Hammond* tells us in his Comment on the New Testament, that divers places in the Old-Testament are said to be fulfilled in the New by way of Accommodation. And why may not this Scripture be used by Ministers by way of Accommodation also? Do not the Sons of the Church pray for the Clergy of *England*, as for God's own Tribe, the Tribe of *Levi*? Besides, if you seriously consider the Context, you may see cause not wholly to reject the other interpretation, namely that of Mr. *Dixon* in loc. *Demonstrationibus Scripturæ & solidæ Veritatis quibus Spiritus potenter se exerebat & operabatur in vestris animis.*

Quæ

Queſt. Do the Nonconforming-Miniſters pre-
nd now to pray by the Spirit, as if the Holy-
Ghoſt ſhould immediatly infuſe method, matter
nd words whilſt they pray?

Anſw. Mr. *Hollingworth*, ſometime a prime
Presbyterian in *Lancaſhire*, ſhall anſwer for
hem. *They do not hold that they ought not to take*
bought before-hand what they ſhould pray, expect-
ing that the Holy-Ghoſt ſhould immediately inſpire
them with method, matter and words of Prayer;
who ever ſaid, it was not they that prayed, but the
Holy-Ghoſt praying in them. And yet in this duty as
well as in others, the Sons of God are led by the Spi-
rit of God, which is a Spirit of Grace and Supplica-
tion: and becauſe we know not what to ask, he
helpeth our infirmities; and we may be ſaid to pray
in the Spirit, not onely becauſe the holy Spirit doth
ſtir up, warm and enlarge our affections in prayer,
but he brings oft times to our remembrance the ſa-
voury and ſuitable phraſes and paſſages of holy Writ,
eſpecially the promiſes which are moſt pertinent to
our purpoſe. Why ſhould any imagine that the evil
ſpirit can have power to ſuggeſt evil thoughts or
imaginations into us, to diſtract and hinder us when
we are praying, and not the good and holy Spirit
ſhould ſuggeſt good thoughts and deſires, and that
too in his own language, I mean in Scripture-phraſe
and expreſſions, bringing them at ſuch a time to our
remembrance; *Yea, the Holy-Ghoſt* (ſaith that
pious perſon) *reſtrains the petulancy and extrava-*

gancy of wit, great ſwelling words of vanity, vain babblings, idle repetitions, &c. and he teaches us to pray in the words of truth and ſoberneſs. We acknowledge a diſtinction betwixt the Gift of Prayer, and the Spirit of Prayer; The one is a common gift of the Spirit, the other is a ſpecial gift or grace of the Spirit, that conſiſts in apt expreſſions, outward enlargements; this in deep impreſſions on the heart, devout affections, which are too big for expreſſions; theſe are the ſighs and groans which cannot be uttered. A Reverend and worthy Prelate of the Church of *England*, treating of the gift of Prayer, P. 12. ſaith thus, —*If it be a fault not to ſtrive and labour after this gift, much more is it to jeer and deſpiſe it by the name of* Extempore Prayer, *and*, praying by the Spirit: *which Expreſſions, as they are frequently uſed by ſome men by way of reproach, are for the moſt part the ſign of a prophane heart, and ſuch as are altogether ſtrangers from the power and comfort of this duty.*

Queſt. In caſe this expreſſion may be tolerated and admit of any favourable conſtruction, Do not they often-times uſe many light and indecent and ſometimes very clowniſh expreſſions in their Prayer, to gratifie the rudeneſs of their Auditors? *Deb. p. 62. edit. 4.*

Anſw. As for many of them they are not raſh to utter any thing before the Lord they are very ſerious and ſober in their expreſſions, affectionat and zealous in their utterance. There is a little

Book

Book of the Prayers of many of the chief of them, taken, I suppose, in Short-hand, without their knowledge, and published (for ought I know) without their consent; yet I conceive with some grains of allowance for common and pardonable errors, might pass with an *Imprimatur*. And if there be some who have used unbecoming expressions; Are there not to be found also among the Conformists guilty of the like Indecencies? Not to mention the Pr. of *D. I. M.* at *Oxford*, nor the Pr. of D. R. at *Windsor*; I hope it may be pardonable to cite that of the D. which was printed with his own knowledge; *Let the Gold of our Nobility excel in Grace as they do in Honour; purifie the Silver of our Gentry from the dross of Vice; engrave upon the Brass of the Communalty the fear of thy holy Name.* As for their affectionate way of utterance, I suppose it may be a means to move themselves & others to suitable affections to the duty they are about. Vocal Prayer, where it can conveniently be used, is by some preferred before mental, because 'tis a means to excite affections, and prevent distraction. One end of Prayer, as a very learned Author tells us, is not to move or affect God, but our selves, that we may be fit to receive the good things that we beg of him; and then those words and phrases, and that way of utterance or speaking which is most affectionate and least affected, which is best adapted to the matter of the prayer, and productive

ductive also of good effects in our selves and others, ought to be esteemed least liable to blame or exception. Is it not the part of an Oratour to change his voice and gesture, according to the variety of the subject or matter he is speaking of? do not men begin an Oration with a low voice or tone ordinarily, and so rise higher as they go further, and ordinarily are most intense and earnest towards the Conclusion? We are directed in the Common-Prayer-Book to repeat the Confession of Sins after the Minister with a *meek heart* and *humble voice*: And I have heard of one, that, for his voice and confidence, was charged that he confessed his sins as if he was proud of them?

Quest. Do not some Nonconformists complain that they cannot be so affected in the hearing of Common-Prayer, as at other Prayers? *Deb. p. 89. edit. 4.*

Answ. I have heard it bitterly complained of, that the Common Prayers which are good in themselves, should be abased by mean, pittifull, scandalous Readers, and be read in so slight and dull a manner. The Liturgy is not ordinarily, as to its effects on the generality of the Auditors, the same, when read by a worthy person, and in a grave and decent manner, as otherwise: yet I confess some reason why many men are not so much affected with the Common-Prayer as with the Minister's own Prayer, may be the frequent repe-

repetition of the ſame prayers. I ſuppoſe where a man ſtrictly tieth himſelf to a Form of Prayer (though of his own compoſing) conſtantly before or after Sermon, it is not ordinarily ſo affecting or quickning to himſelf or others, as when he doth otherwiſe. I think Prayer by forms, and conceived prayers, both lawful, and both of them have their excellencies in ſome reſpects, That by a Form, excells in ſome reſpects Conceived Prayer; in others, as I heard the Pious, Reverend and Learned Dr. *Holdſworth* when he was Vice-Chancellor (at the Commencement) at *Cambridge* determine the matter, though he concluded for the lawfulneſs and expediency of a Liturgy for Publick Worſhip; *Such is the nature of man that he is ordinarily moſt excited in his affections, and his attention ſooneſt engaged and raiſed by Novelty or variety.* And hear what a Reverend Perſon, no enemy to Epiſcopacy and Liturgy, ſaith of Prayer by Book; *There is not that life and vigour in it to engage the affections, as when it proceeds immediately from the ſoul it ſelf, and is the natural expreſſion of thoſe particulars whereof we are moſt ſenſible.* B. Ch. *G. P. p.* 12. Now one Reaſon being given in the Preface to the Liturgy, why ſome Ceremonies are retained, being this, *becauſe they are apt to affect the dull mind of man, &c.* why may not a Miniſter ſo order his Prayers before and after Sermon, *&c.* as to voice and phraſe, as may moſt probably affect him-

himself and them that joyn in prayer with him? I do by no means approve of Romantick or Courtly expressions on the one hand in Prayer, nor Rude and Rustick expressions on the other. I think Scripture-phrase is best, fittest, and of choice, therefore to be made use of. And to this (I think) I may safely say the generality of the Non-conformists do conform as much as the Conformists themselves.

Quest. How can a man joyn in a Prayer in which he is not before acquainted?

Answ. As a man may in his judgment assent unto any Divine Truth delivered in a Sermon, which he never heard before; so may he joyn in his affections unto any holy desire in a Prayer which he never heard before. If he who is mouth of the rest, shall through impudence deliver that which he cannot approve, God does not look upon it as our Prayer, if our Desires do not say *Amen* to it.

B. C.

Quest. Do the high Prelatists allow of Ministers to pray any Prayer besides the Common-Prayer?

Answ. Dr. *Heylyn* condemns the custom of praying before and after Sermon. We are told, that this doth frustrate the end and design of the Liturgy, and that 'tis needless, *&c.* And that although many Orthodox men, not intending evil thereby, have in latter times taken up this fashion, yet they are generally to be blamed, and have

have much to answer for their Nonconformity herein, if we believe the Author of a late Pamphlet, call'd *the Converted Presbyterian.*

Quest. What is to be thought of Afternoon-Sermons, is not that a thing wholly superfluous, and would it not be better if as the Citizens and others have reduced their Families to one Meal a day; so the Ministers would their Congregations to one Sermon a day, and so have nothing besides Common-Prayer and Catechism in the evening? *Deb. p.89. edit. 4.*

Answ. The Lord *Falkland*, in his Speech in Parliament, complained of some leading Bishops before the Wars, that they cried up Catechising, to decry Preaching. Catechising indeed is talked of much, but by many 'tis to be feared, it is to justle out the Afternoon-Sermon out of doors: for we find in many Churches there is neither Preaching nor Catechising in the Afternoon. Of old, preaching was accounted *præcipuum munus Episcopi*, the Bishops chief Work or Office. Bishop *Latimer* was very smart against Unpreaching Prelates in his time; but of later times the Lord *Falkland* in his speech in Parliament charged some of that Order that they discouraged and discountenanced Preaching; that they preached not themselves, and discountenanced them that would. And not long before the Wars, I heard a Friend, a Minister (that had been with his Diocesan) who said, *That upon his quoting*

quoting of Bishop Davenant *to the Bishop, in justification of something he said; the Bishop replied,* WHAT DO YOU TALK OF HIM, A PREACHING-COXCOMB! Bishop *Latimer, Ridley, Jewel,* &c. were great Patrons of Preaching, and themselves practis'd it. Archbishop *Grindal* went so far as to countenance the Meetings called Prophecyings; and Bishop *Hall* of late thought they might be profitable. Former Histories did not tell stories of any Bishop of the Reformed Religion, that gave God thanks that he *had not left one Lecture, or one afternoon-Sermon in all his Dioceſs.* There was a Gentlewoman of good Quality, cited a Kingly Preacher, *viz. Solomon* in his *Eccleſiaſtes*, for preaching in the Evening as well as Morning, *Eccleſ.* 11.6. *In the morning ſow thy Seed, and in the Evening withhold not thy hand.* In the Country they account thoſe Shepheards moſt careful of their flocks, and to have uſually the beſt Sheep, who fother twice a day. The Apoſtle *Paul* exhorts to be *inſtant in ſeaſon and out of ſeaſon*: a Sermon in the afternoon can be but out of ſeaſon. 'Tis obſerved that the Sermons at Court before Queen *Elizabeth* were conſtantly in the afternoon. And I knew a Pariſh in the Country, where it was deſired by the good women, *That in caſe their Miniſter would preach but once a day, it might be in the afternoon; becauſe, they ſaid, it might be a means to keep their Husbands out of the Alehouſe.*

The

The Morning Service according to the Common Prayer-Book being ſo long, they thought a Sermon might be better ſpared in the morning than in the afternoon.

Queſt. Although preaching in the beginning of the planting the Chriſtian Religion might be neceſſary, yet is it ſo in theſe days?

Anſw. Preaching ſerves not onely to inform the Underſtanding, but to excite and awaken the Affections, and to bring to remembrance what we have been taught before. *Paul* planted, and *Apollos* watered even there where the Apoſtle *Paul* had firſt planted. A good Stomach can digeſt two Meals a day, and why may not a Soul of a healthful conſtitution have two Meals a Week. I believe the Chriſtians in *Ruſſia* have never the fatter Souls for going in lean Paſtures, for two Meals, I mean two Sermons a year.

Queſt. Would it not be good Policy not to ſuffer any to preach, but onely to read Common Prayer and the Homilies? Would not this be an effectual way and means to prevent Errours and Hereſies, Rents and Diviſions amongſt us? Doth not this preaching ſow many Tares in the Field of the Church?

Anſw. I have heard of ſome Preachers indeed who preach down preaching, but I take them to be never a whit the better Preachers, nor the better Chriſtians for that; I acknowledge the Homilies to contain wholſom and very profitable

Doctrine,

Doctrine, and think I should spend my time better to hear one of them read, than to hear some Preachers now-a-days. But if ability to read the Book of Common Prayer and the Book of Homilies, be all the Book-Learning necessary for a Minister, 'tis to be feared that some Princes or Parliaments may come, before many Ages pass, who may be so thrifty as to be willing to save the needless expence of a million or two millions a year in Church-Maintenance; and think 20 *l. per annum* enough for men of such Parts, Education, and Learning.

Quest. Is not Catechising the younger people in the afternoon, a very profitable and a laudable practice?

Answ. This I can say, I used it for many years together, besides preaching usually twice a day. 'Tis observed that the Protestants in the beginning of the Reformation, got advantage over the Papists, by their diligence in Catechising; and that since the *Papists* by their diligence the same way, have got ground of us. I am not against the use of the Church-Catechism for Children; and do really think the Right Reverend Bishop *Nicholson* hath deserved well for his Exposition of it. But I confess I cannot approve of the Vicar that in his Catechising, going about to justifie that Question, *What is thy Name?* brought that Scripture for it, where 'tis recorded of our blessed Saviour, that he said to the man possessed of the

the Devil, *What is thy Name?* and he answered, *My Name is Legion.*

But as for the knowledge of the Catechism (if it may lawfully be done) I could be glad none might be married before they give an account of it.

Quest. Sith preaching is so necessary, what way of preaching is best? The Jingling way, or the Rational Philosophical way, or the Rational Scripture way, with Reasons out of Scripture, and Testimonies from Scripture?

Answ. I dare not commend the first way, which yet I suppose was more practis'd in former times than of late: Such as that was of Dr. *Pl.* on that place of the *Canticles*, *My Bed is green*; Typical, *My*; Topical, *Bed*; Tropical, *green*: Typical, Topical, Tropical; *My Bed is green.* Such as was that of the Doctor and Dignitary at *Oxford* about the lost Groat; such as was the mode of the Wits about thirty years ago; and such as was well expressed and exposed since by a Citizen or Countryman, who being asked how he liked the Sermon, and how the Minister preached? Answered, He could not say much of it, but it ran or sounded thus, as if he had said,

A Pudding, a Pie;
A Pudding-Pie:
A Pudding for thee,
A Pie for me;

Nor do I look on him as one of the fineſt Preachers, that lately exhorted his Hearers to put on *the Sattin of Sincerity, the Purple of Purity, and the Silk of Simplicity.*

As for the Rational way, the mode of ſome great Doctors of theſe days, if they would intermix more of Scripture-Reaſon, or Scripture-Teſtimonies, it might be very profitable for learned Auditories.

As for the way by Doctrine, Reaſon, and Uſe, by Teſtimonies out of the holy Scriptures, more than Citations out of the Ancient Fathers, or by Reaſons deduced from Philoſophy, (ſuch as I apprehend was the preaching of Mr. *Perkins*, Mr. *Hilderſham*, old Mr. *Dod*, Archbiſhop *Uſher*, Biſhop *Sanderſon*, Biſhop *Reynolds*, and many others in our days) I think it moſt edifying to ordinary Auditors: And this I conceive to be that which the Aſſembly mean in their Directory for preaching, and others in their Prayers before Sermon, by preaching *in the evidence and demonſtration of the Spirit and of Power.* Biſhop *Hall* in his Paraphraſe, and the Biſhop of *Cheſter* in his *Eccleſi ſtes*, as I conceive, are both of this Judgment. Scripture-Reaſons, and Scripture-words and phraſes, do beſt of all become a Miniſter of the Word. *Doctrina Evangelii cum ſit Divina*

ac

ut tota ſpiritualis Divinis etiam verbis explicanda, & Divinis rationibus confirmanda eſt, ut proportio ſervetur inter res & verba itemq; argumenta, quæ non temerè in rebus Theologicis uſurpandæ ſunt humanæ phraſes, nec rationes Philoſophicæ niſi prorſus evidentes ſint facile adhibendæ. Vorſtius on the ſecond Chapter of the firſt Epiſtle to the *Corinthians.*

Queſt. Are not all private Meetings for exerciſe of Religion, illegal and ſchiſmatical, though not in oppoſition unto the Publique Aſſemblies?

Anſw. Till of late, a Conventicle, I have heard, was a Meeting under pretence of Religion, where people met to pray and preach againſt the Government of the Church and State. The Biſhop, by the Canons, hath power to give leave for the keeping of a private Faſt: And I know a Biſhop that did ſo, before the Act againſt Conventicles was made.

Queſt. Is it impoſſible that they ſhould be either good Chriſtians or good Subjects, who keep and frequent private Meetings, commonly called Conventicles?

Anſw. There are amongſt the Papiſts (whom I may ſuppoſe the Author of the *Debate* thinks good Chriſtians and good Subjects) who aſſemble themſelves for Religious Exerciſes. And there were a Congregation of Proteſtants in the Reign of Queen *Mary*, which yet were good

Christians and good Subjects; and which I would not brand with the name of a Conventicle, no more than the Author of the *Debate* would the Meetings of Dr. *Gunning*, Dr. *Hyde*, and others, for the Common Prayer in the late times; although if Conventicles be against the Common Law, that was the same then and now. Judicious Mr. *Hales* in his Tract of Schism,

P. 2. hath more Charity for Dissenters: *When either false and uncertain Conclusions are obtruded for Truth, and Acts either unlawful, or ministring just scruple, are required to be performed*; *in these Cases*, (saith he) *Consent were Conspiracy*; *and open Contestation is not Faction or Schism, but due Christian Animosity.*

Quest. Whether do the *Nonconformist-Ministers* look after Visions and Revelations?

Answ. 'Tis that which the Papists and Semi-Papists, the Quakers, pretend unto; but these I conceive may rather be ranked amongst the *Conformists*, than the *Nonconformists*, by the like reason that Seekers and Anabaptists are numbered amongst *Nonconformists*. And here let me insert a short story:

In the late times, One (now a great Son of the Church) travelling with two (now Nonconforming Ministers; he being the Senior Man and Minister was desired to pray with them and for them, before they went to Bed: this he did; and in his Prayer

praye

prayed, That God would send them Godly Dreams that night. On occasion whereof, one of the Ministers said to the other, He did not like this over-Godliness; he that would over-godly it, would under-godly it.

If any Nonconforming-Ministers have been superstitiously observers of Dreams, it may be queried whether the late Little Great Archbishop of *Canterbury* was not guilty of the same fault also.

Quest. Do the *Nonconformists* perswade or assure themselves of Gods favour onely or chiefly from a voice within them, which they say is the holy Spirit, telling them that they are *Jedidiah's*, beloved of God? And do they not look upon what Graces the holy Spirit hath wrought in them, as evidences of his Love?

Answ. We affirm that the works or fruits of the Holy Ghost in us, which upon search we find in our own Souls, are our Evidences of Gods love to us. If we once find in our selves those gracious Qualifications to which the Promises of Pardon, Peace, and Comfort are made in the holy Scripture; this is every whit as sure as if an Angel from Heaven should tell us with an audible Voice, *Be of good chear, your sins are forgiven you*; *Peace be to you, you are the Favourites of Heaven.* The Spirit of God is first a sanctifying, and then a sealing Spirit; first he converts us, and then he comforts us.

Queſt. Do not *Nonconformiſts* vaunt too much of their Aſſurances, Comforts, Experiences? And may not theſe prove ſtrange fancies in concluſion?

Anſw. The holy Prophet *David*, and the bleſſed Apoſtle *Paul*, both cite their own Experiences, and draw comfor from them.

1 *Sam.* 17. 37. *He delivered me from the mouth of the Lion, and from the paw of the Bear, and he will deliver me from this uncircumciſed Philiſtine:* So the one. *And he hath delivered, he doth deliver; in whom I truſt alſo that he will yet deliver.* So the other.

Queſt. Do theſe Nonconforming-Miniſters cheat the People, by making them believe that they preach experimentally what they have heard and ſeen, and experimented themſelves. *Deb. p.* 35,37. *Edit.* 4.

Anſw. I have heard that it was the Saying of a Learned Man, no *Nonconformiſt*, *That the way to be a good Preacher, was to get a good Heart.* Doubtleſs that which comes from the Heart, is moſt likely to go to the Heart. He that hath taſted the ſweetneſs of Honey and Sugar, can better ſpeak of it, knows better by his experience the ſweetneſs of Honey and Sugar, than he that hath onely heard and read of it in a Book. Holy *David*, a King and a Prophet, called to others to hearken, *and he would tell them what God had done for his Soul.* He that hath been perſwaded and con-

converted himself, is likeliest to perswade and convert others.

'Tis storied of *Junius*, That before his Conversion, meeting once with a Country-man as he was in a Journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think sure there was something more in those Truths, than his notional humane Learning had yet discovered; which occasioned his more serious enquiry into them, and afterwards his Conversion.

Quest. Is it proper to alledge the conversion of Souls from the Error of their Ways, as a Seal to our Ministry?

Answ. The Apostle St. *Paul*, when his Ministry was questioned and disgraced, appealed unto this, 2*Cor.*3.2. *Ye are our Epistle*, (*viz.* of commendation to or from the Church of *Corinth*) *written in our hearts, known and read of all men.* This Epistle was the Apostles Evidence and Seal that he was a true Minister of the Lord Jesus.

But this I must have leave to say, that 'tis no evidence of a real conversion, to rail at Bishops, or the Common Prayer; nor on the other side, at *Nonconformists*, as Schismaticks, Sectaries, Rogues, *&c.* I know that Religion is another thing, and teacheth other things, better things than these. And I believe there are serious, so-

ber, ſolid, godly perſons, excellent Chriſtians, placable, Sons of Peace, of both Perſwaſions; that pray to God, and would be ready to joyn in Petition to Authority, for ſome expedient for a Reconciliation: And ſuch a ſpirit as this, I look on as a Goſpel-ſpirit, and well-becoming Preachers and Profeſſors of the Goſpel of Reconciliation: and if there be any of either ſide, that have not attained to this or the like ſpirit, I look on them as of a lower form of Godlineſs; and on endeavours and actings contrary to this way of Peace, to be no part of their Godlineſs, or any evidence of their Converſion; though I will not ſay, they are therefore ungodly or unconverted.

Queſt. Why do not Nonconformiſts preach up Peace and Unity, and Obedience to Superiours?

Anſw. You tell us that the Nonconformiſts hold it their duty to declare the whole Counſel of God; and they tell us that 'tis their duty to pray for Magiſtrates, and to obey their lawful Commands for Conſcience-ſake; and therefore 'tis but Charity to judge they will not be wanting in what they are convinced of, is their Duty.

If there be any that ſow the Seeds or Tares of Diviſion and Diſobedience, whether in private Meetings, or publick Congregations; I ſay concerning them, *O my Soul, come not thou into their ſecrets,*

crets, unto their Assemblies be not thou united: yet there are, I fear, who cry peace, peace, when there is no peace, but war in their hearts; all the Peace and Unity they intend and endeavour after, is but to bow all to their own Bent, Ways, Opinions, and Sentiments; and to break all those whom they cannot bend. Some there are, who with much pretended Zeal, cry, and that aloud, for obedience to Magistrates and Laws, and act more out of policy and self-interests, than Conscience; making these but as stalking-horses, the better to come near, and to shoot at their own Game; thus taking vengeance on their own supposed Enemies, whilst they seem to do God and his Vice-gerent service: Hereby breaking the whole Law of God, pretending the observation of the fifth Commandment; and that fundamental Law of our Peace and happiness, the Act of Indempnity, whilst they pretend Zeal to the Act of Uniformity: Else what's the reason that they seldom or never preach but upon that subject, when as it sufficeth by the Canons to treat of it four times a year. For my own part, I acknowledge and profess 'tis a duty to preach obedience to God and his Vice-gerent, both to be obedient our selves, and to teach others also this duty by Precept and Example: Yet I must confess, I do not think they do all things decently and in order, who always preach up the Duty of the people at Court, not they that preach the duty of Rulers in the Country. *Quest.*

Quest. But are there not Nonconforming-Ministers, who were formerly great Friends to the Army, and Countenancers and Encouragers of them in their illegal, unjust, and horrid Proceedings against King and Parliament?

Answ. I know none of the whole Tribe of the *Presbyterians* that are so. I have heard of one Mr. *Martin* lately imprisoned for a Conventicle at *Warwick*, that lost his Arm in his Majesties service; and I have heard of one that marched before the Souldiers, when they went to fight against his Majesty at *Worcester*, that hath been a zealous Conformist since: Nor do I know that he and many others ever saw day, till the Royal Sun arose in our Horizon, to scatter the Clouds that hung over their eyes. The horrid murther of his late Majesty, as it was abhorred and declared against by the *Presbyterian* Ministers, and others, in City and Country, from Pulpit and Press; so it was (that I know of) never undertaken to be justified by any Minister in print, but by *J. G.* that great *Goliah* and Champion of the *Arminians*. And the *Presbyterians*, yea, those who were Commissioners for the View of the Liturgy, Declare in one of their Papers to his Majesty, *That till the Covenant was decried as an Almanack out of date, and its Obligation taken to be null, that odious Fact could never have been perpetrated against your Royal Father, nor your Majesty so long expulsed from your Dominions.*

Quest.

Queſt. Do the Nonconforming-Miniſters call thoſe Moral Preachers who preach obedience to the Moral Law, and the neceſſity of good Works?

Anſw. He that rightly divides the Word of Truth, muſt preach Law and Goſpel both; Moral as well as Evangelical Duties; yet 'tis beſt to preach the Law as it was firſt delivered in the hands of a Mediator. Blame them not if they preach frequently the Goſpel, and the great love of Chriſt to ſenſible Sinners, becauſe the love of Chriſt conſtrains us to love him again; 'tis the Loadſtone of Love: Nothing, they ſay, is more eaſie, than to love him that loves us; and the Apoſtle *John* tells us, That *we love God, becauſe he firſt loved us.* But 'tis not very long ſince Puritan Preachers, as they were nick-named, were charged to preach nothing but Hell and Damnation.

Queſt. Do Nonconforming-Miniſters uſe to preach Comfort to ungodly Sinners, reſolving ſtill to live ungodly?

Anſw. No, by no means: The *Presbyterians* and others uſed to declare againſt *Antinomianiſm*, and to preach Repentance towards God, as well as Faith in our Lord Jeſus Chriſt; to him that was ſenſible of ſin, and weary of it, and that mourned for it, they were willing to preach glad Tydings of Remiſſion, and Reconciliation: They were and are Enemies both to preſumption and

and desperation, and seek to save Souls from perishing either way: They are ordinarily first *Boanerges's*, then *Barnabas's*; and seek first and most to wash the inside of the Platter, than the outside; first they aim to cleanse the Heart, then the Hands: They press men first to seek God in prayer with their whole heart for pardon and grace, and then direct them how to pray (whether with or without a Book in private) as shall be most expedient for them; they deny (those that I converse withal) that they dissuade any from the use of the Liturgy or Common Prayer. This indeed is a Maxime with them in Religion, *Quod cor non facit non fit*; and that the devotion of the Soul, is the soul of Devotion.

Quest. In case a person be truly troubled in Conscience for his sin, to which is he to be sent for Comfort? To the Law, or to the Gospel; to his own Obedience or Good Works, or to the Obedience of Christ?

Answ. The ordinary method of Cure, is first to search the Wound to the bottom, and then to apply healing Remedies; first to pour in Wine, and then Oyl. Our Physitians use first to purge or vomit their Patients, and then to give Cordials: So spiritual Physitians, till the *Patient* be truly and rightly sensible of his sins, they send him to the Law, for by the Law comes the knowledge of sin, the horrid nature and demerit of it; but then for Comfort, they send him to the

the Gospel, to this soveraign Balsom; yea, they pour on them the Oyl of Gladness, upon whom they perceive has been the Spirit of Heaviness: They say not, *Physitian heal thy self*; but rather send them to the *Great Physitian*, by whose stripes we and they *are healed*: We dare not trust in our own Righteousness, but *in the Lord our Righteousness*.

Quest. Do not Nonconformists, as they desire liberty from the Impositions of Men in the Worship of God, so preach up liberty from the Commandments of God in the Course of their Lives? Or at least do they not lift up their Voice like a Trumpet, when they publish the Gospel; but onely speak in a small and still Voice, when they treat of Obedience to the moral Law?

Answ. 'Tis an unjust Calumny cast on the Protestants by the Papists, That they are *Solifidians*, and against good Works: And 'tis an uncharitable censure of the *Nonconformists* by the Author of the *Debate*, that they do not preach obedience to the Moral Law, as well as Faith in Christ; and the Duties of the second Table of the Law, as well as of the first. Whoever reads the *Assemblies Confession of Faith*, their *Larger and Shorter Catechism*, Mr. *Dod* on the Commandments, Mr. *Anthony Burgess* his *Vindiciæ Legis*, &c. may see clearly that the *Nonconformists* are not *Libertines*, (though they desire some Liberty) and that though they pray to be delivered

red and freed from humane ceremonial Laws, (as God has freed them from the Ceremonial Law of his own making) yet they are not *Antinomians*; they commend, and in Gods name require, Obedience, as well as Faith; Doing, as well as Believing; they commend Moral Honesty, but prefer Piety: We deny him to be a truly godly man, that is not a good honest man; we deny him to be righteous before God, that endeavours not to approve himself righteous, in his dealings with men. We would not by any means break the two Tables, by dashing them one against the other; and yet we prefer the Gospel before the Law, Christ to *Moses*, the second Covenant to the first, that of Grace to that of Works.

Quest. Is not Obedience then to the Moral Law, the Condition of our Justification? *See Debate, p.13.*

Answ. No: *'Tis not the Condition and Qualification of the Covenant, so properly, as 'tis of those Persons that enter into the Covenant.* Faith justifieth the Person before God, and Obedience justifieth the Faith before men. *Obedience* (saith a Reverend Author) *must be in the same Subject with Faith, but it hath not a Voice in the same Court.* We do not cry down mans Obedience, when we cry up the Obedience of Christ, as the matter of our Justification, and the Imputation of it, as the form of our Justification: We dare not appear before God

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God in our own filthy Garments and menſtruous Cloaths: We expect a Bleſſing from our Heavenly Father, when we are arrayed with the Robes of our Elder Brother Jeſus Chriſt his Righteouſneſs, which ſends up a ſweet ſmell in Gods Noſtrils.

Queſt. Is Faith, or believing in Chriſt, a coming to Chriſt, or a relying on Chriſt for the pardon of our ſin? *See* Debate, *p.*43.

Anſw. Yes: *John* 7.37,38. there coming to Chriſt, and believing, are all one: And to what end Sinners are called to come to Chriſt, we may learn from our bleſſed Saviour, *Mat.*11.28. namely, That they may find reſt. *I believe in God,* (ſaith Biſhop *Nicholſon* in his excellent Expoſition of the Church-Catechiſm) *as if I ſaid, I put my whole truſt, hope, and confidence in him, I rely upon him:* And ſo may Faith in Chriſt, I think be very well deſcribed, to be a relying on Chriſt for the pardon of our ſins, and all good things. If my memory fail not, I have often heard that Renowned Profeſſor, Dr. *Samuel Ward,* deliver it for good Doctrine in the Chair, That *Faith was Recumbentia in Chriſtum Mediatore,* &c. *a Recumbency on Chriſt for the pardon of ſin.* One Mr. *Down,* that wrote too againſt Separation, defineth *Faith* to be a *reſt of the Will upon Chriſt and his merits, for Juſtification, and conſequently Salvation.* And the ſame Author obſerves that the Hebrew words מחס and מבט

are

all words equipollent in the old Teſtament; and what is meant by them in the Old Teſtament, is expreſſed in the New by Believing: To inſtance in one, *Truſt in the Lord with thy whole heart*, ſaith the Old Teſtament, *Prov.*3.5. *If thou beliest with thy whole heart, or with all thy heart*, ſaith the New, *Act.*8.37. We may define Faith thus: *It is a gracious habit infuſed into the Heart by the Spirit of God, whereby the Soul reſts or rolls it ſelf upon Chriſt for all things appertaining to Life and Godlineſs, for Gods Glory and its own Salvation.*

Queſt. Who are the greateſt Enemies to the Church of *England*, and to Religion it ſelf, thoſe who bring in new and ſtrange Doctrines, or thoſe that diſſent onely from her as to the Ceremonies?

Anſw. Thoſe that differ in Subſtantials of Religion, are to be thought more to differ, than thoſe that differ onely in Circumſtantials; and thoſe ought to be reputed the greateſt Nonconformiſts, who do not conform to the Doctrine of the Church of *England*, ſet forth in her Articles, Homilies and Liturgy.

Queſt. Who are they?

Anſw. Even many that have been conformable enough as to Ceremonies; their Names and Tenets you may find in a Book entitled *Laudenſium* Αποσασίαι, and in another called *Laudenſium* Αυτοκατακρισις: Who they were that maintained theſe Doctrines, and their Doctrine

in some measure also, you may find in Mr. *Rushworth*'s Collections, and others, who have written the History of the Times immediately preceding the late Wars. I shall refer you to one, and that is Dr. *Fuller* in his Church-History, who relates, *that it was complained of to the Sub-committees for Religion in Parliament*, (of which Subcommittee the Bishop of *Lincoln*, the Bishop of *Armagh*, the Bishop of *Durham*, the Bishop of *Exeter*, Dr. *Sam. Ward*, Dr. *Hacket*, Dr. *Holdsworth*, and others, were Members) *that all the Tenets of the Councel of* Trent *(abating only such points of State-Policy against the King's Supremacy, as were made Treason by the Statute) Good works Co-causes with Faith in Justification, private Confession by particular ennumeration of sins, needful* necessitate medii *to Salvation; that the Oblation (or, as others, the Consumption of the Elements in the Lords Supper) holdeth the nature of a true Sacrifice, Prayers for the Dead, lawfulness of Monastical Vows, the gross substance of Arminianism, and some dangerous points of Socinianism had been preached or printed by some amongst us.*

Quest. If it should be proved true, that the high Conformists should warp somwhat from the Doctrine of the Church of *England*; yet have they not all, and alwayes been constant and firm to the Government to King and Parliament, and great admirers of what their Superiors do and say?

Answ. Dr. *Heylyn* tells us that he cannot reckon the death of King *Edward* the sixth, for an infelicity of the Church of *England*, *for being* (as he saith) *ill principled in himself, and easily enclin'd to imbrace such counsels as were offered to him, it is not to be thought but that the rest of the Bishopricks, before sufficiently impoverished must have followed* Durham; *and the poor Church left as destitute of Lands and Ornaments as when she came into the world in her natural nakedness.* The abovenamed Dr. *Heylyn*, in his History of the Reformation, chargeth the Grandees at Court and in the Parliament of those times, with such vices and crimes, as our Adversaries may make use of to blemish our Reformation. All which, with some other considerations, may give occasion to some to think, that what the Devil said falsly and maliciously against *Job*, may, a little altered, be too truly, and without breach of charity, said of some high blades; *Do they fear* and honour the King and Parliament *for nought? Have they not made a hedge about them, and about their house, and about all that they have on every side, and their Substance is encreased in the Land? But* let but King and Parliament *put forth* their *hand now, and touch all they have, and they would* (if not for fear of punishment) *curse them to their face.*

Quest. Is there any other absolute promise besides that of sending Christ into the World?

Answ. Yes, many; As that *Gen. 9. 9.* not to drown

drown the World any more. That of calling of the Gentiles, *Gen.*49.10. The promise of the Conversion of the Jews, as is genetally thought, *Rom.*11. The promise of giving Christ the *Heathen for his inheritance, and the uttermost parts of the earth for his possession*, Psal.2. And that *Isa.*53. *He shall see his Seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands:* That Christ shall have a Seed to serve him; that Christ shall certainly and infallibly save some; *and the Lord knows who are his:* That he hath not shed his Blood in vain, like water spilt on the ground; that this glorious Head of the Church, shall certainly have a Body in some measure answerable and suitable to the Head, *&c.* The promise of First Grace is thought to be absolute, *I will take away your heart of Stone, and give you a heart of Flesh.* 'Tis confess'd, we are bid to convert and turn, and to come to Christ, and to make our selves new hearts; and yet 'tis as true, that we cannot do any of these things of our selves, without Divine Assistance, and special Grace: But this for our Comfort, That which is the matter of Duty in one place of Scripture, is the matter of a Promise in another: And again, That Gospel-Commands are not onely significations of our Duty, but Conveyances of strength to do our Duty.

Quest. Is not Mr. *W. B.* absurd in comparing Gods people to Plate?

Answ. I answer, There is Scripture-ground enough to justifie the calling of Gods people his Plate: for in Scripture they are called *Gods Jewels*, or his *peculiar Treasure*, *Psal.*3.17. And obdurate wicked men are compared to *Reprobate Silver*, *Jer.*6.30.

Quest. May we not say, That we come to the Promises by Christ?

Answ. In him are all the Promises Yea, and in him Amen, 2 Cor.1.20. As a woman hath a right to her Joynture, by first taking the man to her wedded Husband; so Christians have a right to the Promises, and all good things, by taking Christ first for their Lord and Husband.

Quest. Is fear the chief and principal motive of a Christian to Duty and Obedience, I mean the fear of punishment?

Answ. No: The chief and best Principle is Love; I look on them as of a lower form in Religion, who onely serve God for fear of Hell: Although this fear is useful, yet 'tis not the principal motive to obedience in Gods Children. And this was the Divinity of former times. I do not hold it unlawful to serve God for fear of punishment, nor hopes of Reward; yet this I say, That fear alone speaks a man a Servant, and love speaks a man a Son: And those are the best Servants to Vertue, who serve *virtutis amore*, for the love of Vertue. A man may hate the good he doth, and love the evil which he doth not do.

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If then a man do that which is commanded meerly or chiefly for fear of Hell, is he neceſſarily one of Gods beſt Servants? I think not; becauſe he may at the ſame time hate the good he doth, and love the evil he abſtains from. As for working with an eye to the Reward *intuitu mercedis*, 'tis juſtifiable and commendable; 'tis that which *Moſes* did, *Heb.*11.26. and which our bleſſed Saviour did; and it ſufficeth the Servant to be as his Maſter; Chriſtians to be Followers and Imitators of Chriſt their Lord and Maſter.

Queſt. Are good Works neceſſary to our Juſtification? *Debate, p.*13.

Anſw. The Church of *England* in her 11th Article, teaches her Children thus: *We are righteous before God, onely for the merit of the Lord our Saviour Jeſus Chriſt by Faith, and not for our own Works or Deſervings: Wherefore that we are juſtified by Faith onely, is moſt wholſom Doctrine, and very full of Comfort*, &c. And in her Book of Homilies, Tom.1.pag.17.Edit.1623. thus: *Juſtification is not the Office of man, but God: or man cannot make himſelf righteous by his own Works, neither in part nor in whole; for that were the greateſt arrogance and preſumption of Man, that Antichriſt could ſet up againſt God.*

Queſt. Hath the Doctrine of the Imputation of Chriſts Righteouſneſs for our Juſtification, been the Doctrine of our Church, and the prime Doctors of it?

Answ. The Papists indeed call it with a jeer, *Putative* Righteousness. And 'tis storied of a Popish Bishop, lighting accidentally on that place, *Rom.* 4. 6. *Even as David also describeth the blessedness of the man unto whom God imputeth Righteousness without Works, &c.* threw away the Book in great displeasure, and said, *O Paule! an tu quoque Lutheranus factus es? O Paul. art thou also become a Lutheran?* 'Tis observed by a Conforming Minister, that the Apostle *Paul* mentions this grace of Imputed Righteousness ten times in the 4th chapter to the *Romans*; and Bishop *Andrews* in his most excellent Sermon on that Scripture, *Jehova Justitia nostra, His name shall be called, The Lord our Righteousness*; and Bp. *Downham*, in his Treatise of Justification, strongly asserts it: And the Doctors of the Chair for a long time, have taught the same Doctrine. So that now I should think that Doctor, though in the Chair, to be besides the Cushion, that teaches otherwise.

Quest. Is the difference betwixt the Old and New Covenant this, that the Old Covenant made with the Jews propounds temporal rewards, and the Gospel propounds eternal? and hath this been the Doctrine of the Church of *England*, and of the prime Doctors since the Reformation? *Deb. p.* 26.

Answ. The 7th Article of the Church of *England* saith thus; *The Old Testament is not con-*

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trary to the New. Both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediatour between God and man; wherefore they are not to be heard which say, that the old Fathers did look only for transitory promises.

Quest. Do not Nonconformists abuse the people in their preaching, by preaching in the Apostolical language, *That which we have seen and heard, declare we unto you?*

Answ. I think the Prophet *David* doth not abuse himself and others, when he saith, *O taste and see that the Lord is gracious*; Nor the Apostle *Paul* the *Ephesians*, when he tells them that Jesus Christ *came and preached peace to them that were near, and to them that were afar off*; Nor the *Galatians*, when he saith, *Jesus Christ was evidently set forth, crucified amongst them*: Neither doth *Job* juggle, or cast a mist before his own and others eyes, when he saith, *with these eyes he shall see his Redeemer*; although we take the interpretation of *Mercer* on the place, of his Recovery here. What though the Apostles saw our Saviour in the flesh, heard his Sermons, and conversed daily with him; may not Christians now-a-dayes see him with an eye of Faith in his Word and Sacrament? and hear him when he speaks to us in the Writings of the Apostles, as it were from Heaven, and by the mouthes of his Ministers upon Earth? Must no passage or phrase of Scripture be used but in its first signification?

ſure we are that many places of the Old Teſtament are uſed in the New, chiefly or only by way of accommodation.

Queſt. Do the Nonconforming-Miniſters amuſe and abuſe the people when they ſpeak of Spiritual deſertions?

Anſw. Who ſo pleaſe to read Mr. *Perkins* his Caſes of Conſcience, Mr. *Capel* on Temptations, and Dr. *Sibbs* his *Souls Conflict*; although they never ſaw Dr. *Goodwyn*, may ſee *a Child of Light walking in Darkneſs*; And in ſuch a caſe I would not ſend for, as *Saul* did, one to play upon an Inſtrument; Nor, with a Conformiſt Miniſter, that I knew, when his Daughter was in trouble of mind for her ſins, counſel her to play at Cards: Or with another, how learned ſoever they be, ſend them to a Theatre; but either to ſome able Miniſter, or to Prayer & the Promiſes, adviſing them to put them in ſuit in the Court of Heaven; for 'tis God only that *kills and makes alive, he wounds and he heals: In his preſence is life*; and his withdrawing or deſerting of the ſoul, though for a time only, is *as the ſhadow of death*. If our bleſſed Lord on the Croſs cryed out, *My God, my God, why haſt thou forſaken me?* what ſo great wonder, if a Chriſtian under the Croſs, oft-times complains, *Why hideſt thou thy face, and I am troubled?* Is the Servant above the Maſter? *If theſe things be done in the green tree, what ſhall be done in the dry?*

Queſt.

Queſt. Are the Nonconformiſts Time-ſervers? *Dab. p. 65.*

Anſw. If ſo, why do they not ſerve the Times now, and themſelves of the Times? Certain it is there are ſome now Nonconformiſts, whoſe conſciences would not permit them to ſerve the Times in *Bradſhaw's* or *O. Cromwel's* dayes; divers who were turn'd out for not taking the Engagement, have ſince been outed for Nonconformity: They could not ſerve the Times then, and the Times will not ſerve them now. Can ye think we are ſuch Bedlams as to chuſe ſorrow and ſuffering, Bonds and Impriſonments, when we might ſo eaſily eſcape all ſufferings, and have all, honourable imployment in the Miniſtry, and ſome of us (perhaps) preferment and advancement like our Brethren that conform.

Queſt. Do not the Nonconformiſts call the Liturgy, Broth?

Anſw. I never did ſo, and I approve not any that do; yet poſſibly the expreſſion might firſt be occaſioned from that ſaying of Biſhop *Bonners*, formerly mentioned upon our retaining ſome part of their Service-Book and Ceremonies, *If they taſte of our Broth, they may one day come to eat of our Beef.* And here let me tell a ſtory: I have heard that a conformable Miniſter invited a Friend, or Friends, to his Houſe, to eat a piece of *Collect-Beef*; ſo he called Beef roaſted on the Lord's-day, and kept uſually cold in the Houſe

house all the week; with allusion, 'tis to be supposed, to the Rubrick, which ordinarily enjoyns the Collect for the Lords day, to be read all the week after. I think this Conformists *Beef*, a like unsavory expression with the Nonconformists *Broth*.

Quest. Do not *Nonconformists* generally reproach and revile the *Conformable Ministers* for their reading the Common-Prayer, and for their Grave and Decent Habits which they wear; and do not *Nonconforming-Ministers* teach them so to do?

Answ. If any there be who scorn or mock at grave, godly, sober persons, for their reading the Liturgy, or for their Cassocks, Girdles, and the like, *Take them Donatus for me.* Suppose some few rude persons should slight a Minister for his Cassock, are there not others that mock and jeer at those that want the Canonical Habits? How many are there that preach not, except they have a fling at *Nonconformists*? Are not *Nonconformists* scorned and scoffed at on the Stage, from the Press and from the Pulpit? How are they jeered at, and made a May-game, by this in name *Friendly* (but really *Unfriendly*) *Debate.* 'Tis to be thought the Author of it did never seriously consider that saying, *Non est major confusio quam serii & joci*; and that other of my Lord *Bacon*, *That it is an inlet to Atheism to bring the exercise of Religion into contempt, in the persons of sundry Preachers.*

berts. For my part, I esteem it a point of serious and solid Godliness, to love, honour, revevence Piety, Gravity, Learning, and true Worth, whether in *Conformists* or *Nonconformists*: I look upon it as no good evidence that a man is of the higher form in Religion, to magnifie and multiply the weaknesses or miscarriages of a few Dissenters, to the vilifying and reproach of all or the generality of them. As 'tis an argument of an unjust Steward, instead of an hundred to write fourscore or fifty, so is it of a false and bad Accomptant, instead of twenty to set down fifty, fourscore, or an hundred. 'Tis the method and way of God, whom we ought to imitate, to overlook the failings of them that are sincere, to observe and note the little good he sees in his servants, and to pass by or over-look the evil: So the holy Scripture teacheth us in the case and carriage of *Sarah* to her Husband; of *Rahab* concerning the Spies; and of the *Egyptian Midwives*, Exod. 1. 'Tis not the part of a Bee, but of a Flie (we know) and that not of the best sort, to pass over a goodly Garden of sweet Flowers, and at last to light on a gall'd Back, or a heap of Dung. And 'tis but a dirty business to rake the Kennels, and throw dirt in the face of Passengers.

Quest. Hath not the Author of the *Debate* done worthily, like a vigilant Watchman, foreseeing Danger to King and Kingdom, to alarm both?

both? *See Debate, p.* 188, 189.

Answ. Far be it from me to call the Author of the *Debate, Doeg, Ishmael*, or *Haman*; yet this I may say, (without hazard of Truth or Modesty) That there is false accusation, mocking and scoffing in the Treatise; and there may be something of *Haman*, or ambition, suspected to be in him, who would insinuate to his Majesty, that 'tis not for his safety, nor for the peace of his Kingdoms, to suffer these Jews, *&c.* When the bottom of all the uproar may be this, There is perhaps some *Mordecai* in the Gate or in the Parish, that will not bow down to him. And yet I dare boldly say this, That the Enemy could not countervail the Kings damage, if all the *Nonconformists* were destroyed, or banished out of the Land.

What a fondness, folly, madness is it to imagine, that men that pretend Godliness, practise sobriety, and who are themselves, and who have their Chests, their All, in the same Ship with his Majesty and the State, should go about to blow it up, or bore holes in it, to sink the Vessel, themselves and all together?

It was the saying of Mr. *Calamy* (that discreet, honest, pious Mr. *Calamy*) before he died, *That he had rather suffer under a lawful Soveraign, than be preferred under an Usurper.* The Loyalty of the *Nonconformists* hath been experimented now above seven years together, who notwithstanding

ing they have ſuffered the loſs of their Places, Callings, Livelihoods, yet in patience poſſeſs their Souls, and pray for his Majeſty and the Government with all their hearts and ſouls. As for the high Conformiſts, I may ſay to them, when they boaſt of their Loyalty, (conſidering the great Honours, Profits, Preferments they enjoy under his Majeſty and the Church-Government) *If you do good to them which do good to you, what thank have ye? What do ye more than others? Sinners alſo do the ſame.*

Queſt. Do not the Nonconformiſts do what they do, onely to act a part, or make a ſhew? If it be poſſible, to drain the Peoples Purſes, pretending Conſcience, but being really moved by carnal Reaſons to their preſent Opinions, Profeſſions, and Practices?

Anſw. Some have better (if any have carnal) reaſons for their Nonconformity: A hundred, two, or three hundred pound *per annum*, may likely weigh ſomething with ſome Conformiſts too, and might at leaſt help to turn the Scales, when the Judgement was in *æquilibro*: And if there be not ſome weight in this with ſome, what's the reaſon that Miniſters generally are more conformable than their Pariſhioners, who have no ſuch weight or byaſs upon them? As for their Gains by their Nonconformity, I may ſay they have not the fifth part of what they had formerly; no, not the Tythe of what the Conformiſts

mists have: Some of them are forced to work with their hands, to turn to secular imployment. Others, who cannot work nor beg, if others did not work or beg for them, were in danger to starve.

Quest. How could that man pretend Conscience for his *Nonconformity*, that condemned the Common Prayer, and confessed he had never read it over in all his Life?

Answ. Perhaps though he had not read it all over, he might have read some of it, and liked not the taste of it. But I put him, (if such a one there was) with those hundreds that subscribed and gave their Assent and Consent to it, and to all and every thing contained therein, before ever they had seen the Book Authorised by Parliament; it being at that time, if printed, yet not sent down into the several Dioceses where they were to testifie their approbation of it.

Quest. Are not *Nonconformists* a sowr and sad sort of Christians, a Generation not at all Sanguine, of Melancholy Tempers, morose, and but bad Companions?

Answ. They are not all so, nor always so, and some of them not at all so: and as good Friends and Companions as the World hath any. The Fogs and Damps are in the lower part of the Air and Earth, and the Clouds are in the middle *Region*; all is pure and serene, and always so, in the upper *Region*. Christians of the *lower*

Form,

Form, Conformists or Nonconformists, are liable oft-times to be under Darkness, and under the power of Melancholy for a time: Yet as they advance higher, the Weather is clearer with them; and ordinarily *the more perfect Christian, the more joyful Christian*. Yet this may be said for weeping Christians, they may have Joy in their Hearts, when there are Tears in their Eyes; as the Sun sometimes shines whilst it rains. *David*, one of the greatest Mourners in *Israel*, witness his watering his Couch with his Tears, *&c.* was yet the sweet Singer of *Israel*. *Heaviness endures for a Night, and Joy comes in the Morning*. And though Christians sometimes deny themselves, yet God doth never deny them any lawful Delight; nor did God ever make Godly Sorrow to destroy mens Bodies (though to help towards the Salvation of their Souls) I have heard that Old Mr. *Dod* observed, *That if Godly Sorrow should have killed any man, it might have most probably been Adam, (the first and none of the least Sinners) because of his Apostacy from God, and Fall from Happiness, he and his Posterity; yet he lived 930 years.*

Quest. Do *Nonconformists* teach, That Christians must be ever speaking of God in conference with men, or with God in Prayer and Meditation? Must they have nothing else in their mouths in all Places, Times, and Companies?

Answ.

Answ. Mr. *Shepherd* of *New-England* adviseth not to entertain good thoughts, if they prove a hindrance to a Christian in his particular calling. And Mr. *Carter*, coming upon one of his neighbours, that was a Tanner, suddenly, and finding him taughing of a Hide; and the man excusing himself for being found so: the Minister answered, *I desire Jesus Christ may find me so, when he calls for me, or when he comes, that is, busied about the works of my calling.* I grant it is very commendable for persons who have ability, and have time and leisure from business, and are in suitable company, to be often speaking one to another of Christ and of Heaven, and to stir up one another to Faith, Love, and Good-works; God's People did thus in the Prophet *Malachy's* dayes, (*Mal.* 3.) and they that did so, are esteemed God's Jewels; but with us, at least by many amongst us, such kind of persons are as vile (though not so common) as the stones in the street. In other Religions they account of men the more and the better, the more religious they seem to be, and the more precise, strict and punctual they are in the observation of the Rules of their Religion: So the *Papists*, so the *Turks*. The *Turks* account all Fools to be Saints: and many amongst us account all Saints to be Fools, and the greater Saints the greater Fools.

Quest. Are not Nonconformists more precise than wise, in not allowing themselves and others the

the delights of Playes and other divertiſments?

Anſw. Dr. *Heylin* in his Geography obſerves that the Proteſtant Miniſters in *France* are ſo ſtrait-laced as not to allow of mixt dancing. The Nonconformiſts here are not all of this Judgement; they did not, do not uſe to enquire before perſons approach unto the Lord's Table, whether or no, where, when, or how often they have danced? whether they go to ſee Comedies, *&c.* I my ſelf have been asked whether Dancing was lawful? I anſwered, Dancing was lawful; but whether mixt dancing was, they could tell better than I: If it was to them a motive or incitement to evil, to them it was unlawful, elſe I dare not condemn it as ſinful; I will not make more ſins than the holy Scripture, and the Light of Nature has diſcovered to be ſo.

As for Stage-Playes, if they were reformd and regulated, ſo as to have no curſing or ſwearing, nothing of laſciviouſneſs and wantonneſs, nothing of impiety or prophaneſs, no putting on of Apparel not belonging to the ſex by the Actors, I ſhould look on them as one of the beſt Recreations; only I would not have ſeeing of Playes be made a mans work or buſineſs, and that which ſhould be but a divertiſment be a man's whole imployment: But as they are frequently made and acted (if we may believe reports) they muſt have ſtronger Champions than I to throw down the Gantlet, or take it up in their defence.

'Tis well known the Ancient Fathers of the Church, and some reverend and learned men, Sons of the Church of *England*, have condemned them. Dr. *Reynolds*, Doctor of the Chair at *Oxford*, (and we are told a Conformist too) wrote against them; Dr. *Andrew Rivet* (Professor of Divinity, and Tutor to the Prince of *Orange*, and one that remembred the condition of our Sovereign, when in Exile, in his last hours and Prayers) is no friend to them; And Dr. *Fern*, afterward Bishop of *Chester*, offered to joyn with some Presbyterian Ministers, in declaring for the sanctification of the Lord's day, and against Stage-playes in the late times. Yet as for those that go to see them, I do not, I dare not therefore judge them no Christians, or no good Christians, because sometimes they are seen in the Theatre, though oftener in the Church: I must confess that that inference [I may see a Picture, therefore a Play] is but weak and dark, and but the shadow of an Argument: For those who condemn such Representations on the Stage, do the like in a Picture; that is, they damn lascivious & wanton Pictures, Books, & Songs as well as Playes. Again, the seeing of a Picture good or bad, hath not (I conceive) such a powerful influence on us, as the acting or personating on the Stage hath; We are not usually so affected by reading of a Book as by hearing a Speech; the voice and action speak louder, and are oftner

ner heard, than a dumb ſhadow or a ſilent picture. However, to conclude this matter, I think the Author of the *Friendly Debate* had much better have ſpent his time in hearing or ſeeing of Plays, than in writing of that Treatiſe; yea that he might as well, and to as good purpoſe have gone about to find out the *wandring Jew* (he ſpeaks of) as to find Evidence to prove the generality of Nonconformiſt-Miniſters neither good Subjects, nor good Chriſtians.

Queſt. What then, do you think that the Author of the *F. Debate* was not well imployed in writing theſe Books, and in diſcovering the vanity and childiſhneſs of Mr. *T. W*'s Writings, or the falſeneſs and dangerouſneſs of Mr. *W. B.* his Books to the World?

Anſw. As for Mr. *T. W.* I have heard that he hath written divers uſeful Books; and I ſuppoſe in that Book or Books criticiſed upon, might have been found matter as well as phraſes, and ſome great as well as little things: and if a man had a mind to carp and cavil at other mens works, as the Author of the *Debate* doth, he might pull ſome of the Fathers by the Beards, and tell them alſo they have written very childiſhly. All men write not in the ſame ſtile and phraſe, or in the like method; as all Cooks dreſs not the ſame joynt of meat with the ſame ſauce, and garniſh not the diſh in the ſame manner when they ſend it up. And ſome Rea-

ders and Auditors like one way of writing or speaking; some another; (else what need such variety of Gifts?) but all tend to the Edification of the Church. The Scholar is taken with one way of preaching or writing, the Citizen with another, the Countryman with another. Mr. *Calvin*, Mr. *Farrel*, Mr. *Viret*, all three, had their Excellencies, one in this way and manner, and another in that: If the Doctrine which is preached or printed, be sound and wholsome, what though the stile and phrase be not compleat and polite? If thy meat be good and savory, what though not served up in a Lordly Dish? I had rather have wholsome Food in an Earthen Platter, than Poyson in a Golden Charger. I suppose all *Conformists* have not the same low opinion of Mr. *T. W.* if it be true which I heard, that one of them preached one of his Printed Sermons, and that a Citizen his Auditor, after Sermon went to him with a *Thank you Mr. Watson for your pains.*

Quest. Doth not Mr. *W.* preach and print dangerous and poisonous Doctrines, such as tend towards Commotion, and disturbance of the publick Peace?

Answ. If he do, I leave him to apologize for himself, I will be no Advocate in such matters; And if he doth, he is condemned by those of his own way, I mean our Brethren of the Congregational Church; Twenty nine Ministers of that Judge-

Judgement, as to Church-Goverment, being in and about the City, publiſhed a Renunciation and Declaration againſt the horrid Inſurrection and Rebellion acted by *Venner* and his Confederates, to which they ſubſcribed their Names: In concluſion of which, they declare as followeth, *We ceaſe not to pour out our hearty prayers for all ſorts of Bleſſings, ſpiritual and temporal, upon the Perſon and Government of his Majeſty, both in our Congregations, Families, and Retirements; and through Gods grace, according to our Duties, ſhall continue ſo to do our ſelves, and to perſwade others thereunto; and to live quietly and peaceably, in all Godlineſs and honeſty.* And as to the Actings and Reſolutions of *Venner* and his party, they ſay, *The Inſtruments of Cruelty are in their Habitations. Curſed be their Anger, for it was fierce; and their Wrath, for it was cruel. And we each one ſay, O my Soul, come not thou into their Secrets; unto their Aſſemblies, mine Honour, be not thou united: But let God divide them in Jacob, and ſcatter them in Iſrael.* Mr. *Bridge* was not in Town then, which may be ſuppoſed the Reaſon we find not his Name amongſt the Subſcribers.

As for *W. B.* whether his Writings be ſo faulty as they are charged to be in the *Debates*, I cannot tell, having not read them; but a Conformable Doctor told me, that he had ſearched them, and that the Author of the *Debate* had dealt diſingeniouſly in his quotations of him, &c.

Quest. May not every whit as much be said for the Papists, why they should be tolerated, as to the publick exercise of their Religion, as for *Nonconformists*? Do not they profess all Loyalty to his Majesty, and declare against all Rebellion?

Answ. The Papists depend upon a forraign Power in Ecclesiastical Affairs, superiour (as they think) to his Majesty. And it was subscribed by twelve Bishops in *Ireland*, as follows: *Their Religion is superstitious and idolatrous, their Faith and Doctrine erronious and heretical, their Church in respect of both, Apostatical.* Whereas the *Nonconformists*, whether *Presbyters* or *Congregationists*, agree with the Church of *England* in the Doctrine of Faith and Sacraments, differ not in any substantial part of Religion from her. What the Papists practice hath been, how dangerons to the Civil Peace, the History of *England* in Q. *Elizabeth*'s days, can tell us. That *'tis impossible for any Nation to be free from Troubles or Treason, so long as they suffer Jesuites amongst them*, saith *Watson* in his *Quodlibets*. And that he and his Order were not so good and loyal as they pretended, may be guessed from hence, that he himself was afterwards executed for Treason.

Moreover Papists cannot, when they have power, long live without persecuting Protestants, saith a Reverend Doctor: Hence may appear that we see *K. H. III.* of *France*, *stabb'd and*

damn'd

damn'd, because he would not persecute them enough. So the Answer to the *Papists Apology*, p. 21.

As for *Quakers*, they may seem to be the very Spawn of the Romish Emissaries, proselyted by them, but made more dangerous to Magistrates, and all Civil Society, by this one Principle that they hold, *viz. That they ought to be guided and walk, not by the Scripture, nor according to the command of the Civil Magistrate, or Spiritual Guides and Pastors; but by any sudden Flash or Light within them.* I am not satisfied to have a hand in the Execution of the Sanguinary Laws against Papists, yet should be loth to try how Sanguine or good natur'd they would be, if they had power in their hands to execute the Writ *De Hæretico comburendo.* If we may say of them, (as they use to say of Fire and Water) *They are good Servants*; I am sure 'tis as true, *That they are but bad Masters.*

Quest. How can we agree to live quietly with these *Nonconformists*? Are they not so much divided from us in their Judgement, that they divide from us in their Language also; and in fine would bring all things into a *Babel* of Confusion? *Cont.* p. 1.

Answ. The greater number of them, I presume, speak as others do; and conform to that ordinary phrase, *Well, I thank God.* If any when enquired of about their Health, say, *I am well, through Mercy*; they do but as the French Protestants

testants do; they are surely few in comparison that say so commonly; and I do not remember one Minister that useth to say so; they that do, possibly have recovered from some sickness, or escaped some danger, which occasions them to use this expression: But if you will be critical, some think it a sign of a greater humility to say, *I am well through mercy*, than the other, *I am well I thank God*; However it is not so liable to exception as to say, *I am well y' faith*, as I have heard that some Conformists do, although Bishop *Saunderson* doth not approve of that language in common discourse. We do not hold it unlawful to use the name of God in our Salutations as *Boaz* did; and can say and pray, *God save the King* as heartily as your selves. I know no *Nonconforming*-Ministers that hold it unlawful to teach Children their Catechism & Prayers lest they should take God's Name in vain. And yet I must have leave to say, that a reverend Bishop doth reckon that we sin against the third Commandment, by an irreverend and customary mention of God's great and glorious Name upon trivial occasions; and a learned Doctor in his Exposition of the third Commandment, makes it a duty not to use the Name of God but with great reverence. See *Dr. Pat. Catech.*

Quest. Are Nonconformists most guilty of breaking the third Commandment in the main sense? *See Cont. p. 4.*

Answ.

Answ. Mr. *Case*, Mr. *Edwards*, and the *London* Ministers (cited by the Author of the *Debate* in his *Continuation*) all prove they were very tender of the breach of an Oath, desirous to keep far from it themselves, and to *save* others, with fear *plucking them out of the fire*; and the present ejected and dejected estate of the *Nonconformists* may testifie, that they are such as fear an Oath. The *Presbyterians* are bold to say in one of their Papers to his Majesty, *That the Obligation of the Covenant upon the Consciences of the Nation, was not the weakest Instrument of his Return.* As to your citations out of Mr. *John Goodwyn* and Mr. *John Lilborne*, I say there lyeth an Exception against the Witnesses in the Case; as I suppose you might say, if their Testimonies were produced against the Hierarchy, Liturgy, and Ceremonies.

Quest. What may be the cause the Author of the *Debate* is so fierce against the Protestation taken by the Parliament before the War, and which his late Majesty excepted not against when taken, although he was then at *Whitehall*?

Answ. The true Reason may be this; because the House of Commons put out an Interpretation, *that by the Doctrine of the Church of England, which they promised to maintain, they meant onely the Doctrine in opposition to Popery and Popish Innovations, and did not thereby oblige themselves or others to the maintenance of the Discipline and Government.*

vernment. If that had been in, 'tis to be thought it would have gone down as easily with men of his way, as the *Et-cætera* Oath did, concerning which the Historian gives us this account; *That some Bishops pressed it on Ministers before the day required to take it by the Canon, and enjoyned them to take it kneeling; a Ceremony not exacted or observed in taking the Oath of Alleagiance and Supremacy* Full. Hist. 6. 11. p. 17.

Quest. What is to be thought of the *Continuation of the Friendly Debate?*

Answ. It seems to be an *unfriendly Continuation of Debate and Strife*, contrary to the Act of Indempnity, and to be a continued breach of that Law in the very design of it; Else, why, contrary to the Act of Oblivion, doth he rake up the memory of what was written and preached before and in the Wars, and that sometimes by persons very little considerable for their parts, learning, or place amongst their own party? and why doth he charge those things upon the Nonconformists of this Generation?

Quest. Were not Nonconformists even from the beginning of Nonconformity generally very peevish, impudent, censorious, and disobedient to Authority?

Answ. The Old Puritans (if we believe the Historian, and he was a Conformist and a Dignitary) were *humble, meek, patient, hospitable, charitable, as in his Censures of, so in his Alms to, others.*

bers. Dr. Full. H. 6. 11. 220. And if we believe the Author of the *Debate*, the Ancient Nonconformists were (many of them) men of sober and peaceful principles, and did submit to Authority, and were enemies to Separation; such were Mr. *Ball*, Mr. *Geere*, and all those who were the Authors of that grave and modest Confutation of the Error and Sect of the *Brownists*, or Separatists, published by Mr. *Rathband*.

Quest. Have not some of the High Sons of the Church changed their Principles in relation to King and Parliament?

Answ. Time was when they pleaded strongly, *Where the Word of a King is there is power:* But lately when his Majesty published a Declaration about Ecclesiastical Affairs, *&c.* then their note was changed; That was no Law (they said) and the King could not do it without the Parliament. And yet then the House of Commons gave his Majesty thanks for doing it. Time was when a Long Parliament was accounted by them a grievous Disease, and now it is the great Remedy. Time was when they cryed down all Parliaments; now they cry up this. Whence comes this change? I answer, The case is alter'd, quoth *Ployden*.

Quest. Is this good Logick, or solid reasoning; Mr. *Lewes Hughes*, Mr. *Vicars*, Mr. *Bridges* did write thus and thus in the War-time; *Ergo*, or therefore the *Nonconformists* at present are all thus and thus?

Answ

Answ. I deny the Consequence, as the Author of the *Debate* would, and well might. If a man should argue thus: Mr. *White* set out a Book of a hundred (which he called) Scandalous Ministers that were ejected by the Parliament: If we grant some of those hundred were scandalous, therefore all that were ejected in those dayes, were scandalous. Or thus: They say one *Wallis* of *Glouceſter* published a Book of scandalous words and deeds of perhaps twenty or thirty now Conformable Ministers; therefore if some of them were guilty, all that conform are faulty in like manner.

Queſt. Is it an argument or evidence of eminent Godlineſs, and of extraordinary Charity, to charge thousands with Errors or miscarriages of half a dozen or half a score?

Answ. No. God, who is Love it self, would have spared *Sodom* for the sake of ten righteous persons. And surely our enemies when they are serious and sober, and their passions not predominant, both of old and of late, might find (if they would look about) more than ten righteous persons, godly, meek, modest, charitable and peaceable among the *Nonconformiſts*. In the beginning of the Reformation, there were a sort of *Anabaptiſts* rose up in *Germany*, and did horrid things at *Munſter* and elsewhere; was the fault therefore in the Reformation? Although the Papists use to charge it upon the Protestant Religion,

ſigion, that it is the Spring and Fountain of Sedition and Rebellion where it is received; Yet both We, and our Brethren *Conformiſts*, are able to wipe off that foul aſperſion; and ſo are the *Nonconformiſts* of theſe dayes, the dirt that is thrown in their faces by the aforeſaid Author. If any have called Conformiſts *Egyptians*, *Babylonians*, *Canaanites*, *Antichriſtians*, or the like, let it not be charged on thoſe that diſapprove and condemn their ſayings. If any ſpeak in the Clouds, and you fancy they challenge to themſelves a power by Prayer to rain down Blood upon us, let it not be charged upon them that live quietly and peaceably in the Land, & teach men to to do by their life and doctrine, if they preach at all, If there be any man that deſigns by preaching or otherwiſe, to throw the Nation into War and Blood again, I wiſh he may propheſie in Sackcloth; And when he pretends to pour out Vials of Wrath, his threatnings may be like water ſpilt upon the ground.

Queſt. Do *Nonconformiſts* look ſhortly to ſhut Heaven, and turn Waters into Bloud? *C.*

Anſw. Mr. *Parker* of *New-England* printed a Book on *Daniel's* Viſions and Propheſies, *Anno* 1646. and according to him there will be no ſhutting of Heaven, no turning of Waters into Blood, at leaſt no putting off of the VVitneſſes Sackcloth (which ſaith our Author (*Contin. of Fr. Deb. p.* 142.) Mr. *W. B.* now expects) till the year

year 1856. when we shall be all, Conformists and Nonconformists, at peace in our Graves. If Mr. *W. B.* discourse of such Prophecies in his Sermons, I assure you he and one more are all that I can hear of, that meddle to preach on such Subjects. I am told, Those that preach in private, preach Faith and Repentance, and meddle not with matters relating to the Government either of Church or State. And I was lately asking a prime Nonconformist, and an able Preacher, what he said to that Objection in the *Debate*, that *the Nonconformists did not preach up Obedience to Magistrates?* He very zealously and confidently replied, *They did it, and that more than the Conformists themselves.*

Quest. Do not the Conformists, some of them medale sometimes with the interpreting and applying phrases and notions they meet with in the *Revelations?*

Answ. Bishop *Williams*, Bishop of *Ossory*, wrote a Book to prove the Long Parliament Antichrist; and he or another made *Oliver Cromwel* Antichrist; and Dr. *Fuller* in his *Church-History*, writes of one that observed that the *Covenant* had in it the Number of the Beast, One hundred sixty six; consisting, as he said, of just so many words.

Quest. Were not the old *Nonconformists* much better then those in our days? *C.*

Answ. Their Nonconformity did not cost them

them so much as it doth us; and in the times they lived, they were likely accused as we are now: When we are as they now, really (as well as Legally) dead, it may be we may have a good word also.

In Queen *Elizabeth's* days the *Nonconformists* were not more pliant or complying, than they are now. There were not the Tythe of the Ministers then ejected, to what since. There were more bitter Books put out then against the Hierarchy, than are now. If I mis-remember not, the *Nonconformists* gave the first Charge then, but now-a-days we are alarum'd and assaulted once and again, and no man appeared publickly to defend our Principles or Practices. We are loaded with Reproaches, and many grievous and heavy things laid to our charge, and no man for a long time in our name in print so much as pleaded Not Guilty, and offered to Traverse the Indictment, or put himself upon the Tryal of his Country. Say not therefore that the *Nonconformists* of former times were better, more peaceable, more modest then these.

If any man, though in the heat of his passion, and in the heat of the War, have called the *Conformists* Gentiles, Uncircumcised, *Philistines*, *Egyptians*, *Babylonians*, the Brood of the Serpent, and have denied pardon of sin and Heaven to them because of their Conformity, I think he ought to repent of such hard sayings, and uncha-

ritable

ritable Cenſures of his Brethren and Fellow-ſervants, and to bring forth Fruits meet for Repentance for the time to come, *viz.* To lay a Law of Love and Kindneſs upon his Tongue and Pen, as long as he lives. 'Tis to be hoped the number of thoſe that had ſuch unbridled Tongues and Pens, was very ſmall; the inſtances you bring of ſuch intemperate heats, and irregular zeal, are taken out of the Furnace of the late War; and that too, after the fire had been raked up in Aſhes by many years peace, and fully quenched by the Act of Oblivion and Indempnity. If we had a mind to recriminate and retaliate, we could repeat much foul Language, and bitter reviling ſpeeches, by ſome of your way againſt us alſo. But theſe are not the methods of Peace. I deſire therefore that all ſuch matters may be forgiven and forgotten on both ſides, and remembred onely or chiefly by the Anthors and Abettors of them, that they may, if they have not already, repent of them more than in Duſt and Aſhes.

Queſt. Did not the Scots in *Ireland* write to their Brethren in *Scotland* to ſend over Miniſters to them, in ſuch language, as if they thought there had been but little of Religion amongſt them in that Countrey, during the Reign of the Biſhops? *C.*

Anſw. There might be many dark Corners in *Ireland* for want of Oyl to maintain Lamps, preaching

ching Miniſters I mean, ſuch as ſhould be like *John Baptiſt*, burning and ſhining Lights amongſt them. The Scotiſh Presbyterians, if they be like their Brethren in *England*, had a Reverend eſteem of Archbiſhop *Uſher*, and the Biſhops of *Ireland*, for the Iriſh Articles of Religion, and their zeal againſt the toleration of Popery there. Who or what was the cauſe of the ſcarcity of able Miniſters, except want of Maintenance, and fear of the Iriſh Papiſts, I know not; but confident I am, the Biſhops of *Armagh* and *Ardagh* were not, if any other Biſhops.

Queſt. Have not the Nonconformiſts a high conceit of themſelves, and thoſe of their own way, and a low eſteem of all others for Religion and Godlineſs? Doth not Mr. *Baynes* ſay, *There is more of God and his Religion in ſome one Congregation of a ſilenced Miniſter, than in all the Biſhops Families in England?* And doth not Dr. *Ames* approve that of Mr. *Baynes?*

Anſw. I have heard that Dr. *Ames* had ſo much charity for *Corvinus*, that he ſaid, *He did not doubt but to meet him in Heaven:* Why then Mr. *Baynes* paſſeth, and Dr. *Ames* approveth ſuch a ſmart Cenſure on the Biſhops Families, I cannot tell. Yet 'tis not to be imagined that Mr. *P. Baynes* meant that the Biſhops had no Religion in their Families; If ſo, I cannot commend his Charity. I think this is a ſure and clear truth, That neither Biſhops nor ſilenced Miniſters can

be said to have all Religion or no Religion amongst them and their Followers. I hold a Monopoly in Religion as unlawful, as some have thought those in the State illegal. Nevertheless it must be confessed, That the Articles of Visitation, or the Injunctions of the Great Apostle St. *Paul*, are Canonical: *A Bishop must rule his own House well; for if a man know not how to rule his own House, how shall he take care of the Church of God?* 1 Tim. 3. 4, 5. He that writes the Life of Archbishop *Usher*, tells us, That he had four times a day Prayer in his House; that there was an hour spent in Catechising once a Week, *viz.* every *Fryday*; that he had on the Lords day in the Evening the Sermon which he preached in the Morning, repeated in his Chappel by one of his Chaplains. This was the way to have a Church in his House. All Bishops do not write after this Canon, nor this Copy. I know a Minister, a learned, sober, and zealous Conformist, that after he had been with his Diocesan, at his House or Palace, to subscribe; came home with a sad heart, and professed it was not for any thing he had done, but for the prophaneſs and disorder he observed in the Bishops Family amongst his Servants. 'Tis to the great commendation of the present Archbishop of *Canterbury*, that which is reported of him, That he keeps a good House; that is, in Bishop *Goodman*'s Dialect, he spends Church-Means in a Churchly manner: And that he

he keeps a well-govern'd House, allows not Debauchery; if a Servant be drunk once, there's no place for a second Error. If so, it must be acknowledged that there is Discipline in that School, where nothing saves but a *primum tempus*.

Quest. Doth his Majesties Coronation-Oath to protect the Bishops and their Priviledges to his power, (as every good King in his Kingdoms in right ought to protect and defend the Bishops and Churches under their Government) hinder his Majesty, that he may not regulate the Jurisdiction of Bishops, or remove the controverted Ceremonies out of the Church?

Answ. Hear Mr. *Geree*, one whom the Author of the *Friendly Debate* calls a discreet Presbyterian: *The King*, saith he, *is sworn to maintain the Laws of the Land in force at his Coronation; and yet 'tis not unlawful after to abrogate any, upon the motion, or with the consent of his Parliament. The King is bound to maintain the Rights of the Clergy, whilst they continue such; but if any of their Rights be abrogated by just Power, he stands no longer engaged in that particular.* If any Priviledges of the Clergy, prove prejudicial or contrariant to the Laws and Liberties and Priviledges of the People, which the King is bound to maintain; the King may lawfully relieve his other Subjects, by passing such Bills as may take away such Priviledges. His Majesties Oath first made to his

Subjects in general, being lawful, cannot be voided or superseded by his after-Oath to the Clergy. And as for the Laws about Ceremonies, they are not like those of the *Medes* and *Persians*, unchangable; but may be changed, and the Rites and Ceremonies now in use, may be abolished by the same power by which they were here established.

Quest. Did the *Nonconformists* generally make Addresses formerly to *Oliver Cromwel* and *Richard Cromwel*?

Answ. For my own part, I never made any Address to *O. C.* or *R. C.* And the onely Address that the *Presbyterian-Ministers* of the City of *London*, made to *O. C.* was for the saving the Life of Dr. *Hewit*. As for Addresses to *R. C.* divers *Now-Conformists* as well as *Nonconformists*, did joyn in them, as they did also generally to General *Monk* for a Free Parliament in Order to his Majesties Restauration.

Quest. Are not all Laws once made, rigorously to be put in execution necessarily, and especially Laws concerning Ecclesiastical Affairs?

Answ. Laws that are lawful and necessary to the *Esse* or Being of the Church or State, are doubtless to be put in execution; not so those always, that tend to Order and Decency. Supreme Governours may, upon just occasion, forbear inflicting the Penalties upon Offenders against penal Statutes. Yea Excommunication, that

that Great Church-Censure, may be suspended, when the major part of a Church are infected with some Errour, or are guilty of some scandalous offence, the end of Laws Ecclesiastical and Civil, being the peace of Church and State; where the execution of Laws may occasion more harm than good, more disquet than peace, there the supreme Power may for a time wave the exact and rigorous execution of them. His Majesty in his Declaration to all his loving Subjects, *Decemb.*26.1662. published by the Advice of his Privy Council, conceives the power of dispensing with the Penalty (upon those who living peaceably do not Conform) to be inherent in him. Some Laws are made *in terrorem*, like Rods in a School. 'Tis not intended that every Offender and every Offence should be presently punished, according to the utmost severity of them. The Common Law in some Cases seems to need a Chancery, to moderate the rigor of it, lest that *summum jus*, prove *summa injuria*. He who will not allow his Majesty to save some by his Prerogative, who are cast by the Law, robs him of a principal Flower of his Crown, his very Crown and Glory, and that is, His CLEMENCY.

Quest. Were not the *Old Puritans*, as they used to call the *Nonconformists*, Enemies to the Kings Supremacy?

Answ. In a Treatise of Learned Mr. *Bradshaw*,

who wrote of Juſtification, there is a Proteſtation by them made of the Kings Supremacy, in theſe words: *We hold and maintain the ſame Authority and Supremacy in all Cauſes, and over all Perſons, Civil and Eccleſiaſtical, granted to* Queen Elizabeth, *to be due in full and ample manner, (without any limitation or qualification) to the King, and his Heirs and Succeſſors for ever. Neither is there, to our knowledge, any one of us but hath been moſt willing to ſubſcribe and ſwear unto the ſame, according to form of Statute. And we deſire that thoſe that ſhall refuſe the ſame, may bear their own Iniquity.*

Queſt. Were not the *Nonconformiſts* in former times diſobedient to the Laws? And did they not refuſe to conform out of humour and ſtubbornneſs, and not out of Conſcience?

Anſw. The ſame Mr. *Bradſhaw* in the ſame Treatiſe, proteſts in their Name, as followeth: *We never refuſed Obedience to any Laws or Commandments of the King or State whatſoever, but onely to ſuch as we have proved, or are ready to prove, if we might be heard, to be contrary to the Word of God. And we are ready to take our ſolemn Oath before the Throne of Juſtice, That the onely Cauſe of our refuſal of Obedience to thoſe Canons of the Prelates, for which we are at preſent ſo extremely afflicted, is meer Conſcience, and a fear to ſin againſt God. And if by due form of Reaſoning, we may be convinced in our Conſciences of the contrary, we*

are

are as willing as any Subjects in the Realm to obey and conform.

Queſt. But is it at all material what the *Nonconformiſts* ſwear? are not our preſent *Nonconformiſts* guilty of taking God's Name into their mouths backward and forward, and never bluſh? *Vide* Contin. p. 18.

Anſw. It was the conſcience of an Oath, and a care to prevent the great guilt of Perjury, that made Dr. *Hill*, one of the late Aſſembly, when Vice-Chancelor of *Cambridge*, and the Univerſity in thoſe dayes, to inſert thoſe explanatory clauſes in the Oaths of thoſe who took degrees, Viz. *Jurabis te hæc omnia & reliqua Academæ Statuta (quatenus ipſa ad te ſpectant) vel fideliter obſervaſſe & obſervaturum, vel monitiones, correctiones & panas dictorum Statutorum tranſgreſſoribus incumbentes, ſine contradictione quacunque, humiliter ſubiiſſe aut ſubiturum, ni ſialiter per gratiam per Acædemiam conceſſam diſpenſatum tecum fuerit, ſicut Te Deus adjuvet, &c.* and again, *Senatus Cantabrigienſis decrevit & declaravit, eos omnes qui monitionibus, correctionibus & panis Statutorum, Legum Decretorum, Ordinationum, Injunctionum & Laudabilium Conſuetudinum hujus Academiæ trangreſſoribus, quovis modo Incumbentibus humiliter ſe ſubmiſerint, nec eſſe, nec habendos eſſe perjurii reos.* By which clauſes 'tis manifeſt, that either active or paſſive obedience to the Statutes, Orders and Cuſtoms of the Univerſities,

versities did save from the guilt of Perjury. And confident I am that 'tis the fear of an Oath that is the chief cause why many suffer the loss of their Livings at this day.

Quest. Is there not a good riddance of so many Mr. Scruples out of the Church? And is there any want of able Preachers up and down in the Country now they are ejected?

Answ. My Lord *Bacon* in his dayes, thought there was a scarcity of able Preachers, and yet there were not the tythe perhaps of Ministers silenced then, to what are now. And he thought then that the silencing of the Ministers for their *Nonconformity* was a punishment of the People rather than of the Minister. He conceived then also that such Subscriptions might have been forborn as occasioned the silencing of divers of those Ministers. *Conf. ab Eccl. Aff.*

Quest. What if there were many places made void by the ejectment of *Nonconformists*, may not those places be well filled by *Conforming-Pluralists*?

Answ. My Lord *Bacon* saith, *In case the number of able Ministers were sufficient, and the value of the Benefices were sufficient, then Pluralities were in no sort tolerable. And as for Nonresidents, except it be just of necessary absence,* he saith, *it seemeth to be an abuse drawn out of covetousness and sloth; for that men should live of the Flock they do not feed, or at the Altar whereat they do not serve,*

is a thing that can hardly receive just defence. And to exercise the Office of a Pastor in matter of Word and Doctrine by deputation is a thing not warranted. So he in his Treatise dedicated to King *James* about Ecclesiast. Affairs. For my own part, I think the Poligamy of the Fathers or the Patriarchs of old, as excusable as the Spiritual Polygamy of many of the Sons of our Church. And to serve Cures of Souls meerly by Proxies and Deputies (besides that it may seem to strengthen the Pope's plea for Universal Pastors) whilst so many stand idle in the Market-place, able and willing to take care of those Souls, is a thing I shall not take upon me to justifie.

Let me add this also, that 'tis one Objection which hath been formerly made against the Liturgy, That it occasions an ignorant, dumb, and a lazy Ministry, but were it not for Pluralities and Non-residency and insufficient Livings, there might be no place for such objection.

The Author of the *Debate* tells us in his *Continuation, p.* 383. *that at first the chief promoters of stinted Liturgies were renowned for their constant and unwearied preaching every day in the week, and sometimes twice; and as probably this was one thing that advanced the credit and esteem of Liturgies in former times*: As I am perswaded one great cause why many do not esteem of the Liturgy so much now, is, that so many great Conformists and sticklers for it are *Pluralists* and

Non-

Nonresidents; and divers of them either preach not at all, or very seldom; and then too, some of them preach against Preaching, and saw down the branch of that Tree upon which they stand so high above their Brethren. And on the other side, those who scruple some things in the Liturgy and Ceremonies, are such constant and zealous Preachers, and that when Bonds and Imprisonments abide them for their so doing.

Quest. But is it not indeed the Bond of the *Covenant*, the *Scottish Covenant*, wherewith our English Presbyterians have bound their Souls, the great or onely Cause that makes so many *Nonconformists*?

Answ. The *Covenant* mentioned was not the cause of the War; the Battel at *Edge-hill* was fought before the *Covenant* came into *England*. And whereas the *Covenant* was enter'd into in *Forty Two*, and *Forty Three*, there have been *Nonconformists* ever since Bishop *Hooper*, and the Reformation in King *Edward* the Sixth's days. There are some amongst the Covenanters that can conform to the Liturgy, and submit to Episcopal Government. And the greater part of *Nonconformists* Preachers at this day, never took the *Covenant*.

Quest. What is the reason that divers Nonconformists read Logick in private Houses? Is not this contrary to their Oath taken in the University? *Cont. p.* 10. *edit.* 4.

Answ

Anſw. I have conſulted as able as any in the Univerſities (and by their Offices as likely to know as any) about the matter, and am told, That the Oath there prohibits the ſetting up of another Univerſity in Oppoſition to the Univerſities, and Reading in order to the taking Degrees elſewhere. The words are at *Oxford*, They ſhall not *ſolennes Lectiones reſumere*; which doth not make Dr. *Busby* perjured for initiating his Scholars ſome time in Logick before they go to the Univerſity. Nor the ſeveral Profeſſors at *Greſham-College*, who read as ſolemn Lectures ſurely, as a *Nonconformiſt* doth in a private houſe. Beſides, I hear but of one Nonconformiſt that at preſent doth teach Youth in that manner privately.

Queſt. What ſecurity can his Majeſty and the Parliament have, that Nonconformiſts will not (under pretence of Conſcience or Covenant) ſeditiouſly endeavour an Alteration of Church-Government; but that they will live quietly and peaceably in their places.

Anſw. They are ready to give the ancient Legal-Security, the Oaths of Allegiance and Supremacy; and that is more than the Papiſts will do, and as much as is required of the generality of the reſt of the Nation, notwithſtanding their having taken the Engagement in the late times, which yet many Presbyterians, now Nonconformiſts and Ejected Miniſters, would never do, though

though some of them lost their Places for their refusal. Moreover many of them since have taken an Oath not to endeavour any Alteration of Government in Church and State, and yet are not trusted to preach publickly, much less to enjoy any Ecclesiastical Benefice. And the rest that scruple some words or phrases in that Oath, are yet ready, besides the Oaths of Allegiance and Supremacy, to swear that they will live quietly and peaceably in their places, and not under colour or pretence of the Covenant, or any pretence whatever, endeavour by force, or seditiously and tumultuously, any Alteration of Government in Church and State.

Quest. Is the Act of *Uniformity*, and the *Oxford* Act, to be strictly and rigorously pressed upon, and executed on all transgressors?

Answ. If it be, then what will become of many *Conformists* who use other Rites and Ceremonies than what are by Law required? and of them who use other Forms of Prayer then are there prescribed; and of all those Ministers that do not reade the Common-Prayer either publickly or privately, morning and evening; and so those Lecturers who do not monthly reade their Assent & Consent? *&c.* And as for the *Oxford* Act & Oath, I have heard from a very learned person, a Conformist, that the Bishops themselves come within the compass of it, as many as have not assented and consented, &c. as oft as they

hey came within five miles of their Sees, or any
ther Corporation. This I say, not to bring the
Bishops *within*, but to bring others *out* of the
each of that Act; or rather to encline, if it
ay be, our Fathers and Brethren to use their
nterest with his Majesty and Parliament to re-
nove those Laws which are a Partition-wall be-
wixt the *Conformist* & *Nonconformist*.

Quest. But are not the *Nonconformists* sinners
nd transgressors of the Divine Law, as oft as
hey withdraw from actual communion with the
Church of *England*, being (as many of them con-
fess) a true Church?

Ans. Many of our learned Doctors hold *Rome*
to be a true Church; as a Woman is a true Wo-
man, though an Harlot; and a Man a true Man,
though overspread with Leprosie. And yet being
we cannot actually hold external communion
with them, without either subscribing to many
false Tenets, or joyning in a corrupt and Ido-
latrous Service, we withdraw from them without
sin. Our withdrawing is not to be charged with
sin or schism, although too we were the *minor*
part who withdrew, and against the determina-
tion of a pretended General Councel. And I
believe it would be a hard matter to prove that
many of those Meetings, which are now com-
monly called *Conventicles*, want any of the es-
sential requisites to a true Church, and yet do
not think themselves Schismaticks for not hold-
ing

ing actual communion with them, because not countenanced by the Law. And if a Legal Establishment be absolutely necessary to the being of a true Christian Church, then there was no true Church at *Rome* till *Constantine's* dayes; which I suppose you will judge very unreasonable to assert.

Quest. Is it possible there should be Unity without Uniformity in Rites and Ceremonies, &c.

Answ. Yes. There is Unity amongst the Protestant Reformed Churches beyond the Seas, that follow *Calvin*, and yet divers forms of Prayer, and divers Rites. The Author of the *Debate* will not take it well, if a man should not say, there is Unity at home amongst Conformists, and yet the Cathedrals and Country-Parish-Churches differ in some Rites, and in their mode of Worship; and in the Parish-Churches there are diversity of Ceremonies and Usages in the Worship of God. In some Churches they stand up at the Hymns, in others not; In some they reade the Hymns and Psalms Minister and People *antiphonatim*, in others not: In some, in most, they reade the Prayer for Christs Catholick Church, if at all, before Sermon, but I know where 'tis constantly read after. And it is well known that none boast more of Unity than the Romanists, and yet in several Countries they have several Rites, Customs, and Priviledges: and in

England

England before the happy Reformation, the Service was *ad modum Sarum*, and *ad modum Bangor*, different in divers Churches.

Queſt. Is it not neceſſary to appoint the ſame Veſtures and Geſtures for the Worſhip of God, to avoid difference and confuſion?

Anſw. There is no Geſture or Ceremony preſcribed in the ſinging of Pſalms, and yet People generally are bare and reverend in that exerciſe.

The late Canons in 1640. leave Bowing towards the Eaſt or Altar indifferent; and would not have thoſe that do it, to judge thoſe that do it not; nor thoſe that do it not, to judge thoſe that do it. Now what greater inconvenience would follow, if the ſame moderation and liberty to practiſe differently, were uſed as to the Croſs, Surplice, and Kneeling at the Sacrament of the Lords Supper?

If there muſt be abſolute and univerſal Uniformity in the Worſhip of God amonſt the Worſhippers, then all muſt alike have their Faces one way, muſt wear all Garments of the ſame faſhion and colour. In the late Times, when the Liturgy and Ceremonies were diſuſed, there were not a quarter of thoſe *private Meetings* that have been ſince. The number of them that ſeparated from the Publick Worſhip, were very ſmall in compariſon; I ſuppoſe not ten to an hundred. The Author of the *Debate*, I gueſs, and

and hundreds, if not thousands, of Conformists, did not hold themselves bound, notwithstanding the Laws for Liturgy and Ceremonies, to *absent* themselves from the then Publick Worship, and *assemble privately*, that they might uphold *Uniformity in Forms of Prayer, Rites and Ceremonies:* Whence we may *reasonably* conclude, That they thought Gods Publick Worship might be carried on without Uniformity in these things: And again, That the omission of things required by *Law*, is not judged so great a sin as is by them pretended.

Quest Did not *Presbyterians* decry all Separation, and refuse to tolerate *Independents? Set Cont. p.* 224.

Answ. The *Presbyterians* both old and modern, are against Separation: They deny that they separate from you; for upon occasion they joyn with you in Ordinances, and if you remove some things wherewith your Worship is clogg'd, they would joyfully communicate constantly with you. The present partial and temporary withdrawing, as to some Acts of Worship, is not to be charged with Schism. If you hold forth communion with your Church as in the Apostles days, with a Liturgy sufficiently corrected without Symbolical Ceremonies, without such Oaths, Declarations and Subscriptions, they will come into your Bosom, though you not onely cast them out of your Lap, but thrust them out of your House,

House, and shut the Doors upon them. As we justifie the Church of *England* from Schism, notwithstanding our Separation from *Rome*; so the *Nonconformists* will endeavour to justifie their withdrawings in some Acts, and for a time only, by reason of the terms of Communion imposed on them. That they are for Reformation, not Separation, may be hence concluded, That in a late project for Peace and Agreement, this was one Proposition given in by the Presbyterians themselves, *That whosoever should be capable of any Employment, should profess to hold Communion with the Church of England, and to the uttermost of his power to promote the Peace and Happiness thereof.* And when there was a difference betwixt *Presbyterians* and their Brethren, commonly called *Independents*, formerly, there was a Conference before a Committee of Parliament betwixt them, in which the Presbyterians (as I am credibly informed) offered either to give or take: that is to say, They would take the Establishment, and allow their Brethren of the Congregational-way a well-regulated Toleration; or let their Brethren take the Establishment, and allow the Presbyterians such a Toleration. And one of the chief of them, when the *London*-Ministers waited on his Majesty at the *Hague*, when discourse was about Ecclesiastical Affairs, earnestly moved his Majesty, that he would please to think of a way to indulge them a Liberty,

though they should not be comprehended in the Publick Establishment, as it was then hoped the Presbyterian would have been.

In brief, the Presbyterians disclaim Separation; they are willing to have Union and Communion with the Church of *England*, upon Christian and friendly Terms: And they desire the like Liberty and Toleration from the Bishops, that they were willing and ready to have shewed to their Brethren of the Congregational Way: Yea, they would bless God and our Governours, if they might have the like Favours and Liberties that Dr. *Gunning*, Dr. *Wild*, Dr. *Hide*, and others the *Now-Conformists* had in former times.

Quest. If the Presbyterians are willing to conform to a Liturgy, and to this Liturgy when sufficiently corrected; yet what hopes is there that ever there should be any Alteration or Reformation of it, which will satisfie or please them, so as to use it?

Answ. Yes, there is such a draught already made, to the great content of the chief of the Presbyterians: and this done by three Reverend persons, all Conformists: And which I hope may be produced, when ever Authority shall please to command it.

Quest. Would it not be accounted a weak thing to yeild or condescend, though never so little, if this might be a means to cement and soder us together again.

Answ.

Anſw. It was the prudence of the ancient Church to ſatisfie the *Joannites*, who had kept Conventicles apart from the Church for thirty years, being diſguſted at the diſhonour done to *John Chryſoſtom* their Biſhop or Paſtor; and this the Church did, by reſtoring his honour after he was dead. *Socrat. Eccleſ. Hiſt.*

Queſt. Why ſhould the Church of *England* remove the Ceremonies which ſhe hath retained ſince the Reformation? May ſhe not thereby diſguſt and offend the Romaniſts, to pleaſe the *Nonconformiſts*, which they call Puritans rather than Proteſtants?

Anſw. Theſe Ceremonies were at firſt retained and continued when others were caſt out of the Church in hopes to bring the Papiſts to a compliance with our Church: But Archbiſhop *Uſher*, as he that writes his Life informs us, upon occaſion declared his Judgement concerning them, That experience of many years hath ſhewed that this condeſcention hath rather hardned them in their Error, than brought them to a liking of our Religion; this being their uſual saying, *If our Fleſh be not good, why do you drink of our Broth?* If the Church ſtick cloſe to the Ceremonies, ſhe is not like to gain our Adverſaries the Romaniſts to our Communion; if ſhe lay aſide the Ceremonies, ſhe may gain thouſands and ten thouſands of our Brethren to our Church again. That they may do thus, God grant that

the ſame mind might be in all our Biſhops, that was in Chriſt Jeſus, the chief Shepherd and Biſhop of our Souls; that they may love and feed their Sheep, and be ready to lay down their lives for their Sheep; and then their Yoak will be eaſie, and their Burden light. Or that was in the bleſſed Apoſtle *Paul*, on whom was the Care of all the Churches; who profeſſeth of himſelf, *I became all things to all men, that by any means I might win ſome.* Or elſe that was in this Godly Archbiſhop *Uſher*, of whom 'tis recorded in his Life, That though he conformed himſelf, yet he deſired that his Majeſty would not impoſe the Engliſh Ceremonies on the Iriſh Church; ſaying, *If I had all mens Conſciences in my keeping, I could in theſe diſputable Caſes give Laws unto them as well as my ſelf: But 'tis one thing what I can do, and another thing what other men muſt do.* Since the Ceremonies be things (ſaith our Church) in their own nature indifferent, and yet by ſome held ſuperſtitious and unlawful, it ſeemeth to fall within the Apoſtles Rule, which is, *That the ſtrong do deſcend and yeild to the weaker*; if we will hearken to the Counſel of the Lord Chancellor *Bacon*, in his Conſiderations touching the Church of *England*.

Queſt. Doth the holy Scripture caution us againſt grieving our Brethren, as well as againſt offending of them, ſo as to occaſion them to ſtumble and fall into ſin?

Anſw.

Anſw. 'Tis our duty not onely to prevent our Brothers fall, but his fears; and to keep his heart from ſinking, as well as his feet from falling. *To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome,* 1 Cor. 9. 22. 'Tis the part of a good Shepherd to carry the Lambs in his Arms, and gently to lead the Ewes that are great with young; and of Nurſing Fathers and Mothers, to be tender-hearted and tender-handed towards Babes, towards weak and young Children. If it be ſaid, We muſt not grieve or vex the Magiſtrate: I anſwer, 'Tis true, we muſt not; but if the Magiſtrate pleaſe to remove the Law; where there's no Law, there's no Diſobedience; and then the Offence ceaſeth: And where there's no Offence committed by the Inferiour, there ſhould be no Offence taken by the Superiour; or when there is none given, there ſhould be none taken. The things are alterable in themſelves. The Magiſtrate is a Miniſter of God for good; and if he ſhall pleaſe to remove every ſtumbling-ſtone and grieving-thorn out of the way to the Church, and out of the way of Obedience, How ſhall God and his people bleſs him? All the power that the Church hath, it is to edification, and not to deſtruction; and there's a far greater neceſſity of Unity, than of Uniformity: 'Tis a great deal better not to make Canons, than to make ſuch as we fore-ſee will be

broken by thousands, and that under a pretence of Conscience, and who are serious, sober, civil people in their Lives and Conversations.

Quest. What may be thought the readiest way to make the Bishops work easie, and his person to be beloved?

Answ. 'Tis I think to use Moderation, to rule with Love, and not with Rigor; and that notwithstanding some young Counsellors, some Hotspurs, may advise them, as of old the young men did *Rehoboam*; when their Brethren come to them, and say, *Your Fore-fathers* (or your Predecessors divers of them) *made our Yoke grievous: Now therefore make ye, we pray you, the grievous Service of your Fore-fathers, and their heavy Yoke which they put upon us, lighter, and we will serve you:* To say to them, *Our little Finger shall be heavier than our Fore-fathers Loyns; and now whereas they did lade you with a heavy Yoke, we will adde to your Yoke: Our Fore-fathers chastised you with Whips, but we will chastise you with Scorpions.* The deeper you lay the Foundation in Humility, and the broader in Charity, the higher you may probably build your House, and it may likewise stand the longer. A well-grounded *Jus Humanum*, may stand longer than a high-built pretended *Jus Divinum*. *And Reason shews*, saith one, *that Episcopacy will stand more firm in conjunction with Presbytery, than by it self alone. There be two circumstances*, saith my Lord Chancellour

cellor *Bacon, wherein I could never be ſatisfied; the one, the ſole exerciſe of their Authority; the other, the deputation of their Authority. For the firſt,* he ſaith, *ſurely I do ſuppoſe (and I think upon good ground) that* ab initio non fuit ita. *And that the Deans and Chapters were Counſels about the Seas and Chairs of Biſhops at the firſt, and were unto them a Presbytery or Conſiſtory. And again, we ſee that the Biſhop of* Rome (Fas eſt & ab hoſte doceri, *and no queſtion in that Church the firſt Inſtitutions were excellent) performeth all Eccleſiaſtical Juriſdiction, in Conſiſtory, with advice, that is, of the Cardinals or Pariſh-Prieſts of* Rome. *And hereof again* (ſaith he) *we ſee divers ſhadows yet remaining: as that the Dean and Chapter* proformâ *chooſeth the Biſhop, which is the higheſt point of Juriſdiction.*

Again, The ſame Author tells us, that *the Biſhop is a Judge, and of a high nature; Whence cometh it that he ſhould depute, conſidering that all truſt and confidence is perſonal and inherent, and cannot or ought not to be tranſpoſed? ſurely in this again* ab initio non fuit ita: *But it is probable that Biſhops when they gave themſelves too much to the glory of the World, and became Grandees in Kingdoms, and great Counſellors to Princes, then did they leave their proper Juriſdiction, as things of too inferior a nature for their greatneſs; And then after the ſimilitude and immitation of Kings and Counts-Palatine, they would have their Chancellers and Judges.*

Queſt. Is the Author of the *Fr. Debate* ſo extraordinary zealous, as he pretends, for the honour of our Governours and Government in the State?

Anſw. See *pag.* 50, 51. of the *Continuation*, where he doth inſinuate, or more plainly inform the Nation, that not only *Nonconformiſts* keep Conventicles, but that Maſs is ſaid, and that the *Papiſts* take the ſame liberty in the exerciſe of their Religion as the *Nonconformiſts* do in theirs. And that little or no notice is taken of any Drunkards, Swearers, or Blaſphemers. If he had pleaſed, 'tis to be thought he might have found great ſins amongſt the Clergy, little taken notice of, and not much puniſhed in Eccleſiaſtical Courts. If he had done like *Shem* and *Japhet*, to have rather endeavoured to cover his nakedneſs, he might have been bleſſed by them; or elſe, if he will needs have his jerks at *Nonconformiſts*, though it light partly on his and our Superiors in the State, to have gone on, and have whipped the Buyers and Sellers in, out of the Temple alſo.

Queſt. Do the *Nonconformiſts* teach the people railing language, particularly to call all they like not, *Antichriſtian* and *Babyloniſh*? Vid. *Contin*, *p.* 155, *&* 266, *&c.*

Anſw. Time was when Reverend and Renowned Mr. *Vines* (that loſt the Maſterſhip of *Pembroke-Hall* in *Cambridge*, becauſe he would not

not ſubſcribe the Engagement; as did alſo Dr. *Spurſtow* the Maſter of *Katherine-Hall*, and Mr. *Young* of *Jeſus--Colledge* for the ſame cauſe) preaching before the Parliament, ſaid, *Henceforward he ſhould take Antichriſt for a better man than ever he thought him to be, there were ſo many good things charged upon him.* And another Preſbyterian, now a *Nonconformiſt*, preaching to the ſame Auditors, preached that *Antichriſtian and Babylonian, were terms ſooner imputed or charged, than proved.*

But if the *Nonconforming-Miniſters* or *People* were yet ignorant, and to ſeek for ſcoffing and reviling language, they might have a Dictionary of ſuch hard words out of the *Friendly Debate*. If there be in Private-meetings that uſe railing and reviling ſpeeches (as too many too often have in publick Congregations) I would rather adviſe people to ſit quietly at home, if they will not go to Church, than to go or ſtep out of doors to learn their language. I do not love a biting tongue; and I take a black mouth to be as venemous in a man, as 'tis accounted wholſom in a dog. And if there be any printed Book with ſuch railing ſpeeches or phraſes in them, (I will promiſe you) it ſhall never have my *Imprimatur*, without an *Index expurgatorius* in the next Edition.

Queſt. Is the Divinity of the *Nonconformiſts* a Phraſe-Divinity? and in caſe their Books and Ser-

Sermons are not fill'd with foul language, is there any thing besides fine words, and new phrases in them?

Answ. There was something besides words in the *Old Nonconformists*, witness the writings of Mr. *Dod*, Mr. *Ball*, Mr. *Hildersham*, Mr. *Bradshaw*, &c. And doubtless there is matter, and that good matter and sound speech, that need not to be ashamed, in the Writings of *Nonconformists* of this Generation, witness the Books written by Mr. *Baxter*, Dr. *Manton*, Mr. *Caryll*, Mr. *Allen*, Dr. *Owen*, Mr. *Pool*, &c. they hold to Scripture-expressions, and to the terms of sound words, which they have received from the most serious solid pious Bishops and Doctors of the Chair, Professors at home and abroad in former times; yea, the Nonconforming-Presbyterians and Congregational Ministers profess to agree with our Articles of Religion of the Church of *England*, in all things concerning the Doctrine of Faith and Ceremonies: And is all this but Phrase-Divinity!

The Author of the *Debate*, and divers other of the present Conformists may as justly be charged for new Divinity, new minted words in Divinity, new phrases and modes of expressing themselves in Sermons and Writings, and these too less conform to the language of the holy Scripture, our own Articles and Homilies, the Harmony of Confessions of the Reformed Churches,

ches, and our ancient Biſhops and Doctors. The Author of the *Debate*, though he ſeems to be the Biſhops Advocate, yet his Writings ſhew him more an *Epiſcopian* than an *Epiſcopalian*; and 'tis eaſie to ſee from what forge they have their new Divinity and new Theological Dictionary.

Queſt. Were not the Nonconformiſts the cauſe of the ſtrange and new Doctrines and Opinions, and of phantaſtical words and phraſes in preaching and writing?

Anſ. I grant the taking down the old Mound or Hedge, and not ſetting a new one in the room, was an occaſion that many erronious perſons, like wild beaſts, did get into the Vineyard, and that ſome ſtrange Doctrines, Phancies, Phraſes and Whimſes were vented in the Times of War and late Confuſions; but I ſay, that theſe things are not to be charged upon the *Presbyterians*: for if they had had power to their principles and purpoſes, they would doubtleſs have raiſed up a Mound or Fence againſt ſuch Errors, Fancies and Follies, as ſtrong as that the Parliament removed. I have heard it obſerved, that of all Churches, no Church hath had fewer Hereſies and Heterodoxies ſpring up, or at leaſt proſper in it, than the Church of *Scotland*, and that this was acknowledged by King *James*.

Queſt. Were all that took the Covenant bound thereby to endeavour to introduce the Government of the Church of *Scotland* into *England*,

land, because they obliged themselves to maintain and defend Religion in the Church of *Scotland*, and to reform Religion in the Church of *England*? *Vid. Contin. p.* 168.

Answ. No. They engaged only in their places and callings, and so far as lawfully they might to preserve Religion in the Church of *Scotland* against the Common Enemy, notwithstanding which the *Scots* might reform ought that was amiss or defective, with his Majesties leave and consent, in a legal manner. And the *English Covenanters* were not bound to model the Church-Government in *England* according to the pattern of the Kirk of *Scotland*, but according to the Word of God and the best Reformed Churches. Whether *Scotland*, or *Holland*, or *Geneva*, &c. was the best Reformed Church, was not determined. And the English were not engaged in their places and callings, and so far as lawfully they might, by the Covenant, to follow the Model of any one of these, or all the Reformed Churches, in any thing disagreeing from the Word of God; and in case a primitive Episcopacy (that is, Church-Government by a Bishop, with a Presbytery as his Counsellors and Assistants) prove most agreeable to the Word of God, they were bound to set up, (onely in their places and callings, and so far as lawfully they might) that Government in the Church of *England*: Notwithstanding what the Earl of *Bristol*, when Lord *Digby*,

Digby, hath written in his Letters to Sir *Kenelm Digby*, viz. *He that would reduce the Church now, to the Form of Government in the most primitive times, should not take, in my Opinion, the best nor the wisest course, I am sure not the safest; for he would be found pecking towards the Presbytery of* Scotland, *which for my part I believe, in point of Government, hath a greater resemblance than yours or ours, to the first Age of Christs Church.* But whatever was the meaning of the Imposers or Takers of the Covenant in those days, I have heard an eminent Person, a Doctor that had taken it, though a Nonconformist, declare, That he was not bound by it to endeavour any other Reformation than what he had been obliged unto, if he never had taken the Covenant; that he is not bound to use any unlawful or seditious means, or endeavours, to bring about a Reformation. That the Law of the Land is the Rule to judge by, what means or endeavours are unlawful and seditious.

Quest. Do not the *Presbyterians* play fast and loose, and turn with the wind? Was not the time once when they held Ruling Elders to be *Jure Divino*, but now they hold no such matter?

Answ. I believe the Scottish *Presbyterians* were and still are of that Judgement, that *Ruling Elders* are *Jure Divino*; but I knew few English, if any, that held that Office so, save onely in a large sence; as many *Episcopalians* now hold

Bishops

Bishops to be *Jure Divino*, that is, a lawful Government, not repugnant to the Word of God. However, 'tis said, and that by no mean Scholar, *That Geneva did not first institute those Officers, but only restored them.* And I have read that it was acknowledged by a great Prelate, *That the Church had in every Church certain Seniors, to whom the Government of the Church was committed.* Surely they are as tolerable in a Church, where the Supreme Power thinks good to establish that Order, as are Chancellors, Commissaries, *&c.* But in case that some *Presbyterians* of old, held them of use in the Apostles days, this alone (without an Institution and an Injunction to perpetuate them) doth not make them, or any other Ecclesiastical Officers, unalterable; for we see that the Office of Widdows is laid aside in the Church, notwithstanding.

Quest. Did not the *Presbyterians* wholly lay aside the use of the Lords Supper? And was it not for want of Ruling Elders?

Answ. They celebrated the Lords Supper in *London*, and that too in some Churches, once a Month; and frequently at *Oxford*; and I suppose in many other places: Possibly the expectation of a settlement might hinder the Administration of that Ordinance for a time in many places. But I knew a Parish where it was a long time disused, though desired, because the Parishoners did not provide (though oft urged unto it

it by the Miniſter) decent and neceſſary Utenſils for the Celebration of it.

Queſt. Do the Nonconformiſts decry all uſe of Reaſon in Theology?

Anſw. They uſe frequently Reaſons in their Sermons. Indeed they allow Reaſon but the ſecond place in Divinity; to Revelation they give the firſt. Reaſon and Philoſophy they make to be the Handmaids, but Divinity they honour as their Soveraign Lady and Queen. Reaſon is the Counſellor, but Revelation is the Law-giver. We ſay the Light of *Reaſon* is as the Light of a Glow-Worm, or of a Candle, or (if you will needs have it) as the Light of the Moon; but the Light of Divine *Revelation*, is as the Light of the Sun, when it ſhineth in its full ſtrength. And with a reverend and learned Doctor, we allow the uſe of a Candle, although we would have it ſnuffed; and when it is ſet up in the houſe, we would not have the Window ſhut, either to keep out, or at leaſt to darken the Light of the Sun. We prefer feeding on Manna, before feeding on Acorns and Husks; the Commands of St. *Paul*, before the Precepts of *Plato*; the Maſs of Gold in the Mine, before a few pieces of Silver ſcattered here and there in the Studies of Philoſophers. Dr. *T.*

Queſt. Do the Congregations of thoſe that diſſent from the eſtabliſhed Worſhip, conſiſt moſtly of Army *Saints*?

Anſw.

Answ. I have heard one that hath reason to know upon many Accounts better than the Author of the *Debate*, say, *That there is scarce a fifth person of those that meet privately that was engaged in the late Differences.* And that the greatest part of the late Army are at this day Members of Parochial Churches, is an even Wager.

Quest. Do the *Arminians* or *Calviniſts* come nearest to the Doctrine of the Church of *England?*

Answ. The profound pious and learned Doctor *Samuel Ward*, that was the La. *Margaret's* Professor of Divinity in *Cambridge*, (whose Determinations are set out by the great pains and care of the Right Reverend *Seth* Lord Bishop of *Sarisbury*) in a Sermon of his *Ad Clerum*, and dedicated by himself to the *University of Cambridge*, testifies, That as the whole Church of God ever since St. *Austine*, so in particular the National Church of *England*, and the *University* of *Cambridge* from the Reformation, and all the Professors, except onely one *Baro*, were against *Arminius* his Tenets. And this *Baro* within two years was forced to leave the Chair, by the Power and Authority of Archbishop *Whitgift*.

Illud etiam verè adjicere possum plus uni Augustino jam veterano & in ista causa versatissimo tribuendum esse quàm centum Corvinis, Grotiis, Vorstiis, Bertiis, Tilenis & id genus, recentioribus Dogmatistis: Accedat

Accedat & illud coronidis loco, Auguſtino ſemper ad hæſiſſe, hac ex parte, Eccleſiam Univerſalem ab ejus temporibus Eccleſiam item Anglicanam, ab initio Reformationis, &c.

Queſt. Is the caſe of the *Donatiſts* and the caſe of the *Non-conformiſts* alike?

Anſw. The *Donatiſts*, as they had no cauſe in regard of the Faith (by reaſon of any dangerous Doctrines or Practices impoſed on them) to ceaſe from communicating with any part of the Catholick Church; ſo they divided from the whole Church, with the breach of Charity, condemning it for no Church, and drawing the Communion wholly to themſelves. The *Non-conformiſts* do not condemn the Church of *England* as no Church; they do not confine the Communion to themſelves; they humbly pray a Reformation of ſome things which they conceive amiſs, and are willing to have Communion with them as Parts of the Catholick Church (ſaving the Practices wherein they differ) they leave them to their Liberty, and deſire a Liberty for themſelves to ſerve God according to their Conſciences. The *Presbyterians* ſhewed their Charity in their earneſt endeavours to ſave the life of Dr. *Hewit* an Epiſcopal Dr; for which purpoſe, they joyned in an Addreſs to *O. C.* the only Addreſs they ever made unto him; Neither *Presbyterians*, nor *Congregationiſts*, charge the *Epiſcopalians* for being Schiſmaticks, becauſe

they do not communicate with their Congregations, and yet they look upon themselves as true Churches of Christ, and both for Doctrine and Discipline, to come as near the Scripture-Patern as themselves. They offered to Unite and Reconcile with the *Episcopal-Clergy* upon Christian terms, before His Majesties Return, and since. As for our Brethren of *New England*, they are of Age, let them answer for themselves. As for our *Congregational Brethren* at home, I lately heard that Dr. *Goodwin* should profess to hold Communion even with the *Lutheran Churches*. And Dr. *Owen* professeth against all *Impositions*; and that 'tis his Judgment, That the *Episcopals* and *Presbyterians* be left to worship God as they judge in their Consciences best; That for his part, he judgeth no man for his Conformity, provided he be not a Persecuter of those that cannot.

Finally, The *Presbyterians* for themselves desire much rather a Reformation, or well stated Comprehension, than a Toleration; and are against Schism and Separation, truly so called, as much as any; which they have sufficiently evidenced by their constantly declared Opinions and Practice: They would be glad to see the day, when being eased of burdensome Impositions, they might have opportunity to manifest this their sincere desire of Union and Coalition with the Church of *England*.

A Post-

A Postscript *to the Author of the* Friendly Debate.

SIR,

YOu have dealt with us, as the *Jewes* did with our *Blessed Saviour*; blindfolded us, & smitten us, & in effect bid us Prophesie *who it is that smote us.* Some ghesses have been who you are by the roughness of your hand, and the smartness of the blow; I have not taken upon me thus to shoot in the dark, and yet pretend to hit the Mark. Nor will I go about to pull off the Vizor you put upon your own face, but to wipe off the dirt which you have cast on ours. To this purpose I pray you, after these premised Reflections by me on some Passages in your *Friendly Debate, &c.* you would be pleased to reflect upon your self, and to ask your self these few *Questions.*

Quest. 1. Whether or no you might not with as much reason, and more charity, have produced Testimonies out of the *Large Annotations*, Printed in the year 1651. to clear *Nonconformists* from temporizing, and conniving at Sacriledge, as you have done the Omissions you charge them withal in the *Edition* of 1646, to prove

them guilty. And ſure I am, if you had pleaſed to ſearch, you might have found in the *Laſt Edition*, their diſlike of Sacriledge in their *Notes* on *Prov.* 20. 25. *It is a ſnare to the man who devoureth that which is holy.* That is, ſay the *Annotations*, to apply it, or take it to his own uſe, which was appointed to Gods: yea, to go about to do it by inquiring how the *Vow* might be made void. As alſo on *Acts* 5. 1. in the caſe of *Ananias* and *Sapphira*, they declare plainly and fully againſt Sacriledge as followeth. The ſcope of this Hiſtory is to ſhew how odious to God that perfidiouſneſs is, which counterfeiting Sanctity, would impoſe upon God, as if He ſaw not what men do; for otherwiſe (*Ananias* giving a *part*, had been commendable) ſo great a miſchief is Hypocriſie, ſo dangerous the perverſion of an Holy purpoſe, and the with-drawing of things Conſecrated to the Churches uſe (though by himſelf who gave) that the Sacriligious periſhed by detaining a *part* of that *whole* which he would ſeem to give. — If he that taketh from the Church but a little of that which was his own, be Sacriligious & ſtruck dead for the ſame, what puniſhment will the ſame Divine Juſtice lay on him, who by fraud or violence taketh away the Poſſeſſions wherewith other men endowed the Church?

And upon *Rom.* 2. 22. to that Queſtion which ſome make, why the Apoſtle doth vary the crime, ſaying,

saying, *Thou that abhorrest Idols, dost thou commit Sacrilege, and not rather dost thou commit Idolatry?* They give this Answer for one, That the Apostle useth an aggravation, as if he should say, Thou that abhorrest Idols, dost thou commit a worse sin, to wit, Sacrilege?

Quest. 2. Whether Dr. *Sherlock* in his Visitation Sermon (*pag.* 7, 8, 9.) Preached at *Warrington* (*May* 11.) and Printed at *London* with an Imprimatur, *June* 9. 1669. charging all *Conformists*, who pray before and after Sermon, any Prayers besides those of the Publick Liturgy, as guilty of sacrilegiously breaking their Vows and Promises, may not as justly be urged against *Conformists*, as Mr. *Case* his Complaint against *Covenant-breaking*, be urged against *Nonconformists*, to prove them transgressors of the 3*d Commandment*, in the main sence and meaning of it.

Q. 3. Whether it may not as reasonably be desired, that the *Conformists* should be agreed about the *Rule and Standard of Conformity*, before *others* be pressed to come *up to it*; as to require that the *Nonconformists* should be all agreed what will satisfie them before any condescentions may be desired for, or granted to them. Are the *Old Canons* Law, or are they not? Are the *Canons* made in the *Synod* 1640, Law or not? Must we read *Second Service* at the *Communion Table*, or must we not? Must we pray *before Sermon*, or must we only bid or exhort the People to Pray?

Q. 4.

Q. 4. Whether they are not to be reputed *Non-conformists*, who go *beyond the law*, & do more then is required? who use other Rites & Ceremonies, then the *Act of Uniformity* injoyns, as well as those that *fall short* of *doing some things* by law required?

Q. 5. Whether it may not well become our Spiritual Fathers and Brethren of the Church, to yield a little in things indifferent to the weakness of those (suppose they be in an error) who really scruple the lawfulness of them, and who are ready to take a solemn Oath that they would *Conform*, if they could but be once convinced, that by their Obedience to mans Ordinances, they should not disobey the Laws of God.

Q. 6. Whether what was said, done, or Printed in times of War, ought to be remembered and produced in *Evidence* in times of Peace, after a most solemn *Act of Oblivion and Indempnity*?

Q. 7. Whether it was seasonable, when His most Excellent Majesty, and the Parliament, at the last Session, had under Consideration some Expedient for Union and Reconciliation, for a Minister of the Gospel of Peace & of a professed large Charity to Print and publish such Books as might rationally be thought might prove to be Obstructions in the way of Accommodation?

Q. 8. Whether there be not as much evidence of Charity, Modesty, Meekness and Moderation in Mr. *Corbet* his *Two Pieces*, as in the *Three Parts* of the *Friendly Debate*?

Q. 9.

Q. 9. Why you are pleaſed to charge the *Nonconformiſts* with ſo much rigor & ſeverity againſt Diſſenters formerly, without remembring that the Archbiſhop of *Armagh*, and Biſhop *Brownrig* were Publick Preachers in the *Inns of Court* in thoſe times; or that the preſent Biſhop of *Worceſter*, then Biſhop of *Oxford*, enjoyed a good Parſonage; and that the greateſt part of the now *Conformiſts* in *England*, had publick Imployment in thoſe times?

Q. 10. Whether you think that the late Aſſembly of Divines at *Weſtminſter*, whereof Dr. *Reynolds*, Dr. *Twiſſe*, Mr. *Gataker*, Dr. *Tuckney*, Dr. *Arrowſmith*, Mr. *Herle*, Mr. *Vines*, Mr. *Anthony Burgeſs* and others were members, conſiſted of Perſons of ſo inconſiderable and contemptible Parts, Piety or Learning, as is repreſented now a-dayes? And, whether the preſent *Nonconformiſts*, ſuch as Dr. *Owen*, Mr. *Baxter*, Dr. *Manton*, Dr. *Conant*, Dr. *Bates*, Dr. *Goodwin*, Dr. *Dillingham*, *&c.* are really ſuch Ignoramuſſes as ſome of your Zelots would have the world imagine them to be?

Q. 11. Whether Dr. *Heylins* Hiſtory of *Presbytery* doth not wound the Reformation through the ſides of the *Presbyterians*?

Q. 12. Whether if the *Nonconformiſts* Confeſſions in their Prayers, may be produced in Evidence againſt them, How the Sons and Daughters of the Church will appear Innocent, who are taught

taught after every *Commandment* read by the Mi-ſter, to ſay and pray, *Lord have mercy upon us, and incline our hearts to keep this Law?*

Q. 13. Whether if His Majeſty and the Parliament, would be graciouſly pleaſed to leave the uſe of the Three Ceremonies of our Church as indifferent, as the Canons in 1640 do the Ceremony of *Bowing towards the Eaſt, or Altar*; That Rule of Charity might not be ſtill obſerved, namely, That thoſe which uſe theſe Ceremonies ſhould not deſpiſe them that uſe them not; and that thoſe who uſe them not, condemn not thoſe that uſe them?

Q. 14. Who hath thriven moſt and proſpered beſt, the *Spaniard* with his *Inquiſition*, or the *Hollander* with his *Toleration?*

And now having deſired you to ask your ſelf theſe *Queſtions*, Give me leave to reflect upon my ſelf too, and to conſider what I have done. I ſay not, *What I have written, I have written*; but rather, if I have written any thing which ſhall be truly interpreted Seditious or Schiſmatical, or which is juſtly offenſive to any of my Superiors, Inferiors, or Equals in Church or State, I humbly beg Pardon, and Conclude; deſiring you and all my Brethren, *Conformiſts* and *Non-conformiſts*, to joyn in that good Prayer, *Give Peace in our time, O Lord.*

FINIS.